

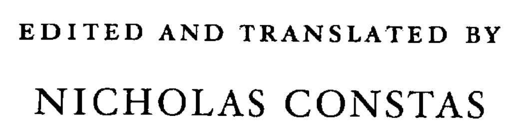
DUMBARTON OAKS
MEDIEVAL LIBRARY

On Difficulties in the Church Fathers

The *Ambigua*

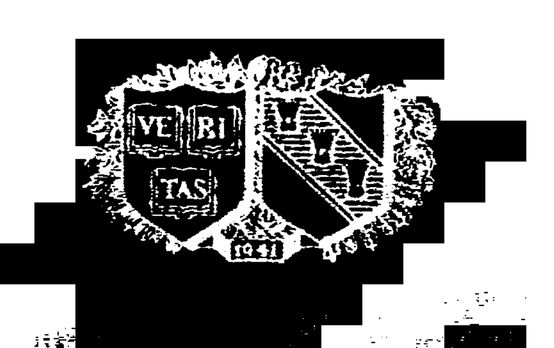
VOLUME II

Maximos the Confessor



EDITED AND TRANSLATED BY

NICHOLAS CONSTAS



DUMBARTON OAKS
MEDIEVAL LIBRARY



Jan M. Ziolkowski, General Editor

ON DIFFICULTIES IN THE CHURCH FATHERS

VOLUME II

MAXIMOS THE CONFESSOR

DOML 29

On Difficulties in the Church Fathers

The *Ambigua*

VOLUME II

Maximos the Confessor



Edited and Translated by

NICHOLAS CONSTAS

Dumbarton Oaks
Medieval Library

Harvard University Press
CAMBRIDGE, MASSACHUSETTS
LONDON, ENGLAND
2014

Printed in the United States of America

Library of Congress Cataloging-in-Publication Data
Maximus, Confessor, Saint, approximately 580–662.
[Works. Selections]
On difficulties in the church fathers : The ambigua / Maximos the Confessor ; edited and translated by Nicholas Constas.
pages cm.—(DOML ; 28–29)
Includes bibliographical references and index.
ISBN 978-0-674-72666-6 (vol. 1, doml 28 : alk. paper)
ISBN 978-0-674-73083-0 (vol. 2, doml 29 : alk. paper)
1. Theology, Doctrinal—Byzantine Empire. 2. Theology, Doctrinal—History—Early church, ca. 30–600. 3. Pseudo-Dionysius, the Areopagite. 4. Gregory, of Nazianzus, Saint. I. Constas, Nicholas. II. Maximus, Confessor, Saint, approximately 580–662. Works. Selections. English. 2014. III. Maximus, Confessor, Saint, approximately 580–662. Ambigua ad Iohannem. IV. Maximus, Confessor, Saint, approximately 580–662. Ambigua ad Iohannem. English. V. Maximus, Confessor, Saint, approximately 580–662. Philosophika kai theologika erotemata. VI. Maximus, Confessor, Saint, approximately 580–662. Philosophika kai theologika erotemata. English. VII. Title.
BR65.M412E5 2014
230′.14—dc23 2013022234

Contents

AMBIGUA TO JOHN

Ambiguum 23

Ἐκ τοῦ περὶ Υἱοῦ πρώτου λόγου, εἰς τό·

> Διὰ τοῦτο μονὰς ἀπ' ἀρχῆς εἰς δυάδα κινηθεῖσα μέχρι Τριάδος ἔστη.

2 Πᾶν κατὰ φύσιν κινούμενον δι' αἰτίαν πάντως κινεῖται, καὶ πᾶν τὸ δι' αἰτίαν κινούμενον δι' αἰτίαν πάντως καὶ ἔστι, πᾶν δὲ τὸ δι' αἰτίαν ὂν καὶ δι' αἰτίαν κινούμενον ἀρχὴν μὲν εἶχε πάντως τοῦ εἶναι τὴν δι' ἣν ἔστι καὶ ἐξ ἧς πρὸς τὸ εἶναι ἤρχθη[1] αἰτίαν, τέλος δὲ τοῦ κινεῖσθαι τὴν αὐτὴν δι' ἣν κινεῖται καὶ πρὸς ἣν ἐπείγεται αἰτίαν. Πᾶν δὲ τὸ δι' αἰτίαν καὶ ὂν καὶ κινούμενον καὶ γενητὸν πάντως· εἰ δὲ τοῦ κινουμένου τέλος ἐστὶν ἡ δι' ἣν κινεῖται αἰτία, ἡ αὐτὴ πάντως ἐστὶ τῇ δι' ἣν γεγένηται καὶ ἔστιν αἰτίᾳ. Μία οὖν ἄρα παντὸς[2] τοῦ ὁπωσοῦν ὄντος καὶ κινουμένου κατὰ φύσιν, ὡς ἀρχὴ καὶ τέλος, αἰτία δι' ἣν καὶ ἔστι καὶ κινεῖται πᾶν τὸ ὂν καὶ κινούμενον. Δραστήριος γὰρ ὑπάρχουσα δύναμις καὶ ποιεῖ τὰ γινόμενα θεοπρεπῶς, ὡς ἀρχή, καὶ

Ambiguum 23

From Saint Gregory's First Oration On the Son:

> For this reason the Monad from the beginning moved toward a dyad and at the Trinity came to a halt.[1]

Everything which is moved according to nature is necessarily moved in consequence of a cause, and everything moved in consequence of a cause necessarily also exists in consequence of a cause; and everything that exists and is moved in consequence of a cause necessarily has as the beginning of its being [1257D] the cause in consequence of which it exists and from which it was initially brought into being; likewise, the end of its being moved is the same cause in consequence of which it is moved and toward which it hastens. Now everything which exists and is moved in consequence of a cause is necessarily also created, and if the end of whatever is moved is the cause in consequence of which it is in motion, this cause is necessarily the same cause in consequence of which it was created and exists. From this it follows that the cause of whatever exists and is moved, in any way at all according to nature, is one single cause encompassing both the beginning and the end, to which everything that exists and is moved owes its existence and motion.[2] For it is an actively efficacious power, [1260A] and in a divinely fitting manner it both creates (insofar as it is the 2

προβάλλεται, καὶ ἕλκει τὰ κινούμενα προνοητικῶς, ὡς τέλος, καὶ ὁρίζει. Εἰ δὲ πᾶν κινούμενον, ὄν[3] καὶ γενητόν, δι' αἰτίαν ἔστι τε καὶ κινεῖται καὶ γεγένηται, πᾶν ὃ μὴ δι' αἰτίαν ἐστὶν οὐδὲ ποιητόν ἐστιν, οὐδὲ κινητὸν δηλονότι. Οὐ γὰρ κινεῖται τὸ παντάπασι μὴ ἔχον τοῦ εἶναι αἰτίαν. Εἰ δὲ τὸ ἀναίτιον πάντως καὶ ἀκίνητον, ἀκίνητον ἄρα τὸ θεῖον, ὡς τοῦ εἶναι μηδεμίαν ἔχον αἰτίαν, καὶ πάντων τῶν ὄντων ὑπάρχον αἰτία.

3 Πῶς οὖν, ἴσως ἐρεῖ τις, ὁ θαυμαστὸς οὗτος διδάσκαλος κινούμενον εἰσάγει τὸ θεῖον ἐν τοῖς προτεθεῖσι; Πρὸς ὃν ἐροῦμεν ὅτι παντὸς μᾶλλον ᾔδει τὸ θεῖον ἀκίνητον ὁ διδάσκαλος, ἀλλ' ὥσπερ ὁ κατ' ἐπιστήμην[4] ἑκάστης τέχνης συνεκτικὸς λόγος, ἀκίνητος μένων παντάπασιν ἐφ' ἑαυτόν, ἵνα παραδείγματι χρήσωμαι, καθ' ἕκαστον εἶδος τῶν ὑπὸ τὴν αὐτὴν τέχνην μορφούμενος, κινεῖσθαι λέγεται τῷ κινεῖν μᾶλλον καθ' ἑαυτὸν τὸ τεχνούμενον ἢ τῷ κινεῖσθαι προφαινόμενος· ἤ, ὡς φῶς πρὸς τὸ ὁρᾷν τὴν ὄψιν κινοῦν λέγεται κινεῖσθαι, κινητικὸν ὑπάρχον πάσης ὄψεως κυρίως ἤπερ κινητόν, οὕτω καὶ τὸ θεῖον ἀκίνητον πάντη κατ' οὐσίαν καὶ φύσιν ὑπάρχον, ὡς ἄπειρον καὶ ἄσχετον καὶ ἀόριστον, οἱονεί τις ἐπιστημονικὸς λόγος ἐνυπάρχων ταῖς τῶν ὄντων οὐσίαις λέγεται κινεῖσθαι, τῷ κινεῖν προνοητικῶς ἕκαστον τῶν ὄντων καθ' ὃν κινεῖσθαι πέφυκε λόγον,

beginning) the things that exist and sends them forth, and (insofar as it is the end) providentially draws the things that are in motion back to the limit that it has established for them. Now if every being which is moved (which also means that it has been created)[3] exists and is in motion and has been created in consequence of a cause, then whatever does not exist in consequence of a cause is obviously neither created nor moved. For that which does not have a cause of being is not moved at all. If, then, the uncaused is necessarily also unmoved, it follows that the Divine is unmoved, insofar as it does not owe its being to a cause, being itself the cause of all beings.

3 How, then, someone perhaps might ask, does this marvelous teacher, in the passage cited above, introduce a Divinity in motion? To this we respond that the teacher knew far better than anyone else that the Divine is unmoved, but just as the scientific principle constitutive of every art or skill, while remaining completely unmoved in itself—if I may avail myself of an example—is said to be moved as it receives form [1260B] with respect to each type of art or skill that is subject to it, it is rather the case that it moves the artifact by its own force, and not that it itself is manifestly subject to motion. Or, one might say that because light stirs the power of sight to see, it too must be subject to motion, yet properly speaking it is not moved but rather moves all sight and vision. In the same way, the Divine by essence and nature is completely unmoved, insofar as it is boundless, unconditioned, and infinite, but not unlike a scientific principle that exists within the substances of beings, it is said to be moved, since it providentially moves each and every being (in accordance with the principle by which each

καὶ ὡς αἴτιον πάντα τὰ κατηγορούμενα κατὰ τῶν ὧν ἐστιν αἴτιον ἀπαθῶς ἀναδεχόμενον. Ἀμέλει τοι[5] τοῦτο ζητήσας ὁ θεοφάντωρ καὶ μέγας Ἀρεοπαγίτης ἅγιος Διονύσιος ἐν οἷς φησι· "Τί δήποτε τὸ θεῖον οἱ θεολόγοι ποτὲ μὲν 'ἔρωτα,' ποτὲ δὲ 'ἀγάπην,' ποτὲ δὲ 'ἐραστὸν' καὶ 'ἀγαπητὸν' ἀποκαλοῦσι;", συμπεραίνει τὸν λόγον οὑτωσὶ φάσκων· "Ὅτιπερ τῷ μὲν κινεῖται, τῷ δὲ κινεῖ." Καὶ σαφέστερον εἰπεῖν, ὡς μὲν "ἔρως" ὑπάρχον τὸ θεῖον καὶ "ἀγάπη" κινεῖται, ὡς δὲ "ἐραστὸν" καὶ "ἀγαπητὸν" κινεῖ πρὸς ἑαυτὸ πάντα τὰ ἔρωτος καὶ ἀγάπης δεκτικά. Καὶ τρανότερον αὖθις φάναι· κινεῖται μὲν ὡς σχέσιν ἐμποιοῦν ἐνδιάθετον ἔρωτος καὶ ἀγάπης τοῖς τούτων δεκτικοῖς, κινεῖ δὲ ὡς ἑλκτικὸν φύσει τῆς τῶν ἐπ' αὐτῷ κινουμένων ἐφέσεως. Καὶ πάλιν· κινεῖ καὶ κινεῖται, ὡς "διψῶν τὸ διψᾶσθαι" καὶ ἐρῶν τὸ ἐρᾶσθαι καὶ ἀγαπῶν τὸ ἀγαπᾶσθαι.

4 Κατὰ τοῦτον τὸν τρόπον καὶ ὁ θεόφρων Γρηγόριός φησι· "Μονὰς ἀπ' ἀρχῆς εἰς δυάδα κινηθεῖσα μέχρι Τριάδος ἔστη." Κινεῖται γὰρ ἐν τῷ ταύτης δεκτικῷ νῷ, εἴτε ἀγγελικῷ εἴτε ἀνθρωπίνῳ, δι' αὐτῆς καὶ ἐν αὐτῇ τὰς περὶ αὐτῆς ἐξετάσεις ποιουμένῳ, καί, σαφέστερον εἰπεῖν, διδάσκει αὐτὸν ἀμερίστως ἐν τῇ πρώτῃ προσβολῇ τὸν περὶ μονάδος λόγον, ἵνα μὴ διαίρεσις τῷ πρώτῳ αἰτίῳ ἐπεισαχθῇ, προβιβάζει δὲ αὐτὸν καὶ τὴν θείαν καὶ ἀπόρρητον τούτου γονιμότητα δέξασθαι, λέγουσα μυστικῶς τε καὶ κρυφίως αὐτῷ μὴ δεῖν ἄγονον εἶναι πώποτε φρονεῖν τοῦτο τὸ ἀγαθὸν Λόγου καὶ Σοφίας ἢ ἁγιαστικῆς δυνάμεως, ὁμοουσίων τε καὶ ἐνυποστάτων, ἵνα μὴ σύνθετον ἐκ

one is naturally moved); and as the cause of beings, it may receive—without suffering any change—all the attributes of the beings of which it is the cause.[4] This indeed was what the theologian and great Areopagite, Saint Dionysios, was inquiring into when he asked: "What do the theologians mean when at one time they call the Divine [1260C] 'Desire' and 'Love,' and at another, 'Desired' and 'Beloved'?", and he answers by saying, "For by the one He is moved, but by the other He moves."[5] To put it more clearly, insofar as the Divine is "desire" and "love," it is moved, but as "desired" and "beloved" it moves to itself all things capable of desire and love. And to be even clearer: the Divine is moved to the extent that it creates an inner condition of desire and love among beings capable of receiving them, and it moves insofar as it naturally attracts the yearning of those who are being moved to it. And again, it moves and is moved, since it "thirsts to be thirsted for,"[6] desires to be desired, and loves to be loved.

4 It was in this manner that the godly-minded Gregory likewise said, "the Monad from the beginning moved toward a dyad and at the Trinity came to a halt." For the Deity is moved in the [1260D] intellect that is receptive of it, whether angelic or human, insofar as, through and in the Deity, the intellect searches for insights that pertain to it. To state this more clearly, in the Deity's initial approach, it indivisibly teaches the intellect the principle of unity, lest division be attributed to the first cause, spurring the intellect to receive the divine and ineffable fecundity, whispering quietly and mysteriously to the intellect that it should never consider this Good to be infertile of the Word and Wisdom[7] or the Power that sanctifies, which are consubstantial and

τούτων ὑποληφθῇ τὸ θεῖον, ὡς συμβεβηκότων, καὶ οὐχὶ ταῦτα ὑπάρχον ἀεὶ πιστευθῇ. Κινεῖσθαι οὖν ἡ θεότης λέγεται ὡς αἰτία τῆς καθ' ὃν ὑπάρχει τρόπον ἐξετάσεως. Ἄνευ γὰρ ἐλλάμψεως ἐπιβάλλειν θεότητι τῶν ἀμηχάνων ἐστί. Λέγεται δὲ κινεῖσθαι πάλιν καὶ διὰ τὴν κατὰ μέρος φανέρωσιν τοῦ περὶ αὐτῆς τελεωτέρου λόγου κατὰ τὴν ἁγίαν Γραφήν, ἀπὸ τοῦ Πατέρα ὁμολογεῖν ἀρχομένου, καὶ εἰς τὸ Υἱὸν συνομολογεῖν Πατρὶ προβαίνοντος, καὶ Πατρὶ καὶ Υἱῷ συμπαραδέχεσθαι τὸ Πνεῦμα τὸ ἅγιον, καὶ συμπροσκυνεῖν τοὺς διδασκομένους ἐνάγοντος Τριάδα τελείαν μονάδι τελείᾳ, ἤγουν μίαν οὐσίαν καὶ θεότητα καὶ δύναμιν καὶ ἐνέργειαν ἐν τρισὶν ὑποστάσεσιν.

Ambiguum 24

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἀλλ' ἕτερόν ἐστιν, οἶμαι, "θέλων" καὶ "θέλησις," "γεννῶν" καὶ "γέννησις," "λέγων" καὶ "λόγος," εἰ μὴ μεθύομεν· τὰ μὲν ὁ κινούμενος, τὰ δὲ οἷον ἡ κίνησις. Οὔκουν θελήσεως τὸ θεληθέν, οὐδὲ γὰρ ἕπεται πάντως, οὐδὲ τὸ γεννηθὲν γεννήσεως, οὐδὲ τὸ ἀκουσθὲν

exist hypostatically, lest the Divine be thought to be compounded of these as if from accidents, and not believed to be eternally existing as these. The Deity is therefore said to be moved insofar as it is the cause of the mind's search to understand the Deity's mode of subsistence, for without being so illumined, [1261A] apprehending the Deity must be reckoned among those things that are impossible. The Deity is further said to move according to its more progressive manifestation and more perfect teaching in Holy Scripture, beginning with faith in God the Father, proceeding to a common confession of faith in the Father and the Son, to the reception of the Holy Spirit together with the Father and the Son, so that those who have been so taught are led to worship together the perfect Trinity in perfect unity, that is, one essence, divinity, power, and energy in three hypostases.[8] [1261B]

Ambiguum 24

From Saint Gregory's same First Oration On the Son:

> Now, unless we are intoxicated, we make a distinction, I think, between "willing" and "a will," between "begetting" and "a birth," and "speaking" and "speech." The former refer to a subject in motion, the latter designate the motion itself. What is willed does not belong to a will—it is not a necessary concomitant of it. Nor does what is born belong to a begetting, nor what

ἐκφωνήσεως, ἀλλὰ τοῦ θέλοντος καὶ τοῦ γεννῶντος καὶ τοῦ λέγοντος. Τὰ τοῦ Θεοῦ δὲ καὶ ὑπὲρ πάντα ταῦτα, ᾧ γέννησίς ἐστιν ἴσως ἡ τοῦ γεννᾶν θέλησις.

2 Πρὸς τοὺς Ἀρειανοὺς πάντα κινοῦντας τρόπον πρὸς τὸ εὐεπίβατον αὐτοῖς εἶναι τὴν κατὰ τοῦ Μονογενοῦς βλασφημίαν, καὶ λέγοντας θελήσεως, ἀλλ' οὐ Πατρὸς Υἱὸν εἶναι τὸν μονογενῆ Υἱόν [see John 1:18, 3:16], ταῦτά φησιν ὁ σοφὸς διδάσκαλος, εὐδιάλυτον οὖσαν δεικνὺς πᾶσαν αὐτῶν ἐντεῦθεν τὴν κατὰ τῆς ἀληθείας μηχανήν. Εἰ γὰρ τὰς τῆς ψυχῆς δυνάμεις, ἃς ἴσως φαίη τις εἶναι συμπληρωτικὰς τῆς οὐσίας αὐτῆς, δύνασθαι μὲν ταύτας ἐνεργεῖν λέγομεν ἐν ᾗ σύνεισιν οὐσίᾳ, μὴ μέντοι καὶ κινεῖσθαι πάντως κατ' ἐνέργειαν ἀποτελεσματικὴν χωρὶς τῆς τοῦ θέλοντος ἐπινεύσεως δύνασθαι. Εἰ δὲ καὶ δοθείη καθ' ὑπόθεσιν τὸ ἴδιον "ἐθέλειν" αὐτὰς ἐνεργεῖν ἐκ τῆς φυσικῆς κινήσεως, χωρὶς τῆς τοῦ ταύτας, ἵν' οὕτως εἴπω, κεκτημένου ῥοπῆς μηδὲν ἰσχύειν αὐτὰς καθάπαξ ἀποτελεσματικῶς ἐνεργεῖν τῆς ἰδίας ὁρμῆς. Οὐ γὰρ ἀκολουθεῖ πάντως τῇ δυνάμει τὸ ἔργον, μὴ ἐχούσῃ τὴν τοῦ οὗ ἐστι δύναμις ῥοπὴν συνεισφέρουσαν αὐτῇ τὸ κατ' ἐνέργειαν ἐν πράγματι τέλος, καθ' ἑαυτὴν οὔσῃ ἀνυποστάτῳ. Μάτην τὴν "θέλησιν" προεβάλλοντο,[1] μὴ οὖσάν τινος ἀποτελεστικήν, χωρὶς τοῦ αὐτὴν ἔχοντός τε καὶ θέλοντος. Καὶ τοῦτό ἐστιν ὅ φησιν ὁ διδάσκαλος. Οὐδὲ γὰρ ἕπεται πάντως δηλονότι τῇ θελήσει τὸ θεληθὲν καὶ ταῖς λοιπαῖς ὡσαύτως

is heard to an act of speech. They belong instead to the subject who wills, who begets, who speaks. What belongs to God, however, transcends all these cases, since for Him begetting may well just be the will to beget.[1]

2 It was in opposition to the Arians—who were availing themselves of every opportunity to blaspheme the only-begotten Son, saying that He was not the Son of the Father, but of the Father's will—that [1261C] the wise teacher addressed these words, thereby demonstrating that all their machinations against the truth were feeble and easily refuted. For if we say that the soul's powers, which one might well call essential powers able to complete its substance,[2] are able to operate in the substance in which they exist, we do not say that they are capable of actively moving to produce anything without the consent of a willing subject. If, however, we grant hypothetically that, on the basis of their natural movement, these powers "will" to act or operate on their own, without, if I may put it like this, the impulse of him whose powers they are, then there is absolutely nothing to prevent them from operating effectively on their own impulse. However, actual deeds do not by any means follow upon power when this latter does not have the impulse of him whose power it is, proposing to it the concrete, [1261D] actual end, because the power in and of itself is not self-subsistent. Thus it was in vain that the Arians rallied round the "will" as such, for it can effectively accomplish nothing apart from the willing subject who possesses and exercises it. And this is what the teacher is saying. For it is obvious that what is willed does not follow upon the will, nor do any

τὰ λοιπά, χωρὶς τῆς τοῦ ταύταις ὑποκειμένου ἐν ᾧ καὶ εἰσὶ συνεισφορᾶς.

3 Εἰ τοίνυν ἐκ τῶν καθ' ἡμᾶς παραδειγμάτων τεκμαίρεσθε τὰ θεῖα, ὦ οὗτοι, δέξασθε ταῖς ὑμῶν γοῦν αὐτῶν στοιχοῦντες ὑποθέσεσι τῶν ἅμα πάντως εἶναι τὰ κατὰ τὴν μέσην σχέσιν ἀλλήλοις συνόντα, λέγω δὴ τὸν θέλοντα καὶ τὸ θεληθέν, τὸν γεννῶντα καὶ τὸ γεννηθέν, κατὰ τὴν σχέσιν, φημὶ δὲ τὴν θέλησιν καὶ τὴν γέννησιν, ἀλλήλοις συνόντα. Ὡς γὰρ τοῦ ὁρῶντος καὶ τοῦ ὁρωμένου χωρὶς οὐκ ἔστιν ὅρασις, οὔτε τοῦ νοοῦντος καὶ τοῦ νοουμένου νόησις, οὕτως οὐδὲ τοῦ γεννῶντος καὶ τοῦ γεννωμένου γέννησις, οὐδὲ τοῦ θέλοντος καὶ τοῦ θελομένου θέλησις, ὅτι μηδὲ ἕπεται θελήσει τὸ θεληθέν, ὡς ἐδείχθη, χωρὶς τῆς τοῦ θέλοντος συνεισφορᾶς. Εἰ δὲ τῶν ἅμα ταῦτά ἐστι κατὰ τὴν σχέσιν, ἀκίνητος γὰρ ἡ ἐπ' ἀμφοῖν σχέσις, ἅμα ἦν ἄρα τῷ γεννῶντι Πατρί, ἀεὶ ὄντι Πατρί, διὰ γεννήσεως, καὶ καθ' ὑμᾶς ὁ γεννώμενος Υἱός, μὴ παραδεχόμενος καθ' οἱονδήποτε τρόπον μεταξὺ αὐτοῦ καὶ τοῦ γεννῶντος Πατρὸς παρενθήκην χρόνου, καὶ οὐκ ἔτι θελήσεώς ἐστιν Υἱὸς ὁ Υἱός, ἀλλὰ τοῦ γεννῶντος Πατρός.

4 Καὶ ταῦτα, φησίν, ἐκ τῶν καθ' ἡμᾶς παραδειγμάτων εἰρήσθω, τὰ δὲ τοῦ Θεοῦ καὶ ὑπὲρ πάντα ταῦτα, "ᾧ γέννησις ἴσως ἐστὶν ἡ τοῦ γεννᾷν θέλησις." Ἀμφέβαλε δὲ τοῦτο διὰ τοῦ "ἴσως" ἐπιρρήματος διὰ τὸ καὶ ὑπὲρ θέλησιν εἶναι τὴν ἐκ τοῦ Πατρὸς τοῦ Υἱοῦ γέννησιν. Οὐ γὰρ μεσάζεται

of the other things he mentioned follow the others, without the consent of the subject to whom they belong.

If, then, you gentlemen[3] wish to calculate divine realities based on human precedents, then you must accept—consistent with your own presuppositions—that things which coexist according to the relation of intermediate reciprocity are necessarily simultaneous, by which I mean the subject who wills and that which is willed, or the subject who begets and that which is begotten, which coexist in reciprocal relation [1264A] to willing and begetting.[4] For just as there is no vision apart from a seeing subject and an object of sight, or thought apart from a thinking mind and an object of thought, so too, apart from him who begets and that which is begotten there is no begetting, just as there is no willing apart from one who wills and that which he wills, since, as I have already pointed out, what is willed does not proceed from the will without the intervention of the one who wills. And if these are among things that are simultaneous according to their relation, for the relation between them is permanent, then, on your own terms, the Son who is begotten is simultaneous with the Father who begets, and who is eternally a Father, by virtue of His begetting, without admitting in any way the slightest interposition of any temporal distance between Him and the Father who begets Him, so that the Son is not a Son of the will, but of the begetting Father. 3

Let even these things, the teacher says, which are derived from human [1264B] precedents, be mentioned, but far beyond them all are the things of God, "for with Him, perhaps, begetting is the same as willing to beget." By adding the adverb "perhaps," he rendered the statement doubtful, since the birth of the Son from the Father is beyond willing. Be- 4

θελήσει ἐκ τοῦ Πατρὸς ὁ Υἱός, οὐδὲ προεπινοεῖται τοῦ Υἱοῦ καθ' ὁτιοῦν ἡ τοῦ Πατρὸς θέλησις, ὅτι μηδὲ προϋπῆν ὁ Πατὴρ τοῦ Υἱοῦ, ὥσπερ οὐδὲ νοῦς λόγου τοῦ ἐξ αὐτοῦ, οὔτε φῶς τοῦ ἀπαυγάσματος. Ἅμα γὰρ τὸ εἶναι ἔχοντες καὶ θέλησιν μίαν ἔχουσιν ὅ τε Πατὴρ καὶ ὁ ἐξ αὐτοῦ ἀνάρχως γεννηθεὶς Υἱός, ἁπλῆν τε καὶ ἀδιαίρετον, ὥσπερ οὖν καὶ οὐσίαν μίαν καὶ φύσιν.

Ambiguum 25

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἐπεὶ τί κωλύει κἀμὲ ταύτην πρότασιν ποιησάμενον τὴν "ὅτι ὁ Πατὴρ μείζων τῇ φύσει," ἔπειτα προσλαβόντα τὸ "φύσει δὲ οὐ πάντως μεῖζον οὐδὲ Πατήρ," ἐντεῦθεν συναγαγεῖν τὸ "μεῖζον οὐ πάντως μεῖζον," ἢ "ὁ Πατὴρ οὐ πάντως Πατήρ";

2 Ἐπειδήπερ μείζονα τῷ αἰτίῳ τοῦ Υἱοῦ τὸν Πατέρα σοφῶς ὁ διδάσκαλος, ὡς ἐκ τοῦ Πατρὸς ὄντος τοῦ Υἱοῦ, ἀλλ' οὐκ ἐκ τοῦ Υἱοῦ τοῦ Πατρὸς ὑπάρχοντος, διωρίζετο, προσλαβόντες οἱ Ἀρειανοὶ τὴν τὸ αἴτιον φύσει πρότασιν συνῆγον αὐτῷ κακούργως τὸ φύσει μεῖζον. Πρῶτον μὲν ἐπιλύεται γενναίως τὸ παραλελογισμένως ὑπ' αὐτῶν

tween the Father and the Son there is no mediation of will, for not even the will of the Father can be thought of in any way whatsoever before the Son, because the Father did not exist before the Son, just as the intellect is not separate from the word that comes forth from it, nor the light separate from its radiance.[5] Because insofar as the Father and the Son, who is begotten timelessly from Him, have their being simultaneously, they also have one will, which is simple and indivisible, just as they have one substance and one nature. [1264C]

Ambiguum 25

From Saint Gregory's same First Oration On the Son:

> For what hinders me, if I assume the same minor premise, namely, "the Father is greater by nature," and then add that "by nature He is not absolutely greater, nor Father," and then conclude that "the greater is not absolutely greater," or that "being the Father" does not "absolutely" entail "being the Father"?[1]

2 Because the teacher wisely stated that the Father, as cause, is greater than the Son—since the Son is from the Father, but not the Father from the Son—the Arians took the premise as pertaining to causality on the level of nature, and maliciously concluded the superiority of that nature. In his initial response to this, the teacher forcefully refutes what

συναχθὲν εἰπών· "Οὐκ οἶδα πότερον ἑαυτοὺς παραλογίζονται ἢ τοὺς πρὸς οὓς ὁ λόγος. Οὐ γὰρ ἁπλῶς ὅσα κατά τινος λέγεται, ταῦτα καὶ κατὰ τοῦ ὑποκειμένου[1] τούτῳ ῥηθήσεται, ἀλλὰ δῆλον κατὰ τίνος καὶ τίνα" τοῦτ' ἔστιν. Οὐ γὰρ ὅσα κατὰ τοῦ αἰτίου ὡς αἰτίου, φησί, λέγεται, ταῦτα καὶ κατὰ τοῦ φύσει ῥηθήσεται. Οὐκ ἔστι γὰρ λόγου τὰ κατά τινος, φέρε εἰπεῖν, σοφοῦ ἢ βασιλέως ὡς σοφοῦ ἢ ὡς βασιλέως λεγόμενα καὶ κατὰ τοῦ ὑποκειμένου τούτοις ῥηθῆναι, ὡς ἀνθρώπων, καὶ συμπαραλαμβάνειν ἀθέσμως τῷ τῆς οὐσίας ὅρῳ τῶν ὑποκειμένων τὰ κατὰ τῆς σοφίας, ὡς σοφίας, καὶ τὰ κατὰ τῆς βασιλείας, ὡς βασιλείας, λεγόμενα, τὰ μηδὲν καθόλου τῷ λόγῳ τῆς οὐσίας ἐπικοινωνοῦντα ὡς συστατικὰς διαφορὰς αὐτῆς καὶ συμπληρωτικὰς τοῦ κατ' αὐτὴν ὅρου παραλαμβάνειν.

3 Ἔπειτα σοφώτερον συμπλέξας αὐτοῖς ἐκ τῆς αὐτῶν προτάσεως συλλογισμὸν περιτρέπει αὐτοὺς ἑαυτοῖς. Ἔχει δὲ οὕτως· "Ἐπεὶ τί κωλύει κἀμὲ ταύτην πρότασιν ποιησάμενον τὴν ὅτι, 'ὁ Πατὴρ μείζων τῇ φύσει,' ἔπειτα προσλαβόντα τό, 'φύσει δὲ οὐ πάντως μεῖζον οὐδὲ Πατήρ,' ἐντεῦθεν συναγαγεῖν 'τὸ μεῖζον οὐ πάντως μεῖζον' ἢ 'ὁ Πατὴρ οὐ πάντως Πατήρ';" Πρὸς δὲ τὸ σαφέστερον ἡμῖν γενέσθαι καὶ συνεκτικώτερον διαγράψωμεν, εἰ δοκεῖ, "σχήματι" τὸ λεγόμενον, ἐκ μὲν τῆς τῶν ἐναντίων ἐπιχειρήσεως ἀρχόμενοι, εἰς δὲ τὴν τοῦ πατρὸς καταπαύοντες διδασκαλίαν.

they had so illogically concluded, saying, "I do not know whether they confuse themselves more by their own fallacies, or those to whom they address them. For it is not the case that all the predicates affirmed of a particular thing can be affirmed unconditionally [1264D] of its underlying nature; but to the contrary, it is clear that they are affirmed of some particular thing, in some particular respect."[2] He means that not everything predicated of the cause as cause must necessarily be predicated of its nature. For it is not rational to maintain, for example, that what is predicated of a wise man (because he is wise), or of a king (because of his kingship), must also be predicated of their underlying nature, that is, to the fact that they are human beings, and thereby unlawfully adopt into the definition of the essence of their underlying natures whatever is said about wisdom as such, or of kingship as such, which do not in any way share in the principle of their essence, for they neither comprise its constitutive differences [1265A] nor contribute to the completion of its definition.

3 After this, he crafts an even more cogent syllogism from their premise, and thereby makes them refute themselves by their own argument. Here is the syllogism: "For what hinders me, if I assume the same minor premise, namely, that 'the Father is greater by nature,' and then add that 'by nature He is not absolutely greater, nor Father,' and then conclude that 'the greater is not absolutely greater,' or that 'being the Father does not absolutely entail being the Father'?" So that this might be made clearer to us, I propose to transpose the argument, if you concur, into what is called a "figure,"[3] beginning with the opposing arguments, and closing with the teaching of our father Gregory.

4 Πρότασις Ἀρειανῶν, ἤγουν Εὐνομιανῶν·

Εἰ φύσει αἴτιος ὁ Πατὴρ τοῦ Υἱοῦ, μείζων δὲ ὁ Πατὴρ τοῦ Υἱοῦ, μείζων ἄρα τῇ φύσει ὁ Πατὴρ τοῦ Υἱοῦ.

Ἐπίλυσις τοῦ ἁγίου πατρὸς ἡμῶν Γρηγορίου διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς περιτρέποντος τοὺς ἐναντίους·

Εἰ φύσει μείζων καθ' ὑμᾶς ὁ Πατὴρ τοῦ Υἱοῦ, τὸ δὲ φύσει οὐ πάντως μείζων ἢ Πατήρ, τὸ μεῖζον ἄρα οὐ μεῖζον ἢ ὁ Πατὴρ οὐ πάντως Πατήρ.

Οὕτω περιτρέπονται τοῖς οἰκείοις ἑαλωκότες μηχανήμασιν οἱ τὴν ἀλήθειαν ἀπαναινόμενοι, κενοὶ κενῶς τῆς εὐσεβείας ἐκτιναχθέντες. Ἐπὶ γὰρ τῶν τοιούτων λόγων τὰ συμπεράσματα τῶν προτάσεών εἰσι συστατικά, τῶν δὲ συμπερασμάτων αἱ προτάσεις ὑπάρχουσιν ὁριστικαί, οἷς περιεπτώκασιν ἐκ πολλῆς ἀμαθίας οἱ ἑαυτοὺς οἰόμενοι σοφούς.

Ambiguum 26

Ἐκ τοῦ αὐτοῦ λόγου·[1]

Ἔστω δὲ καὶ ἐνεργείας, εἰ δοκεῖ· οὐδὲ οὕτως ἡμᾶς αἱρήσετε· αὐτὸ δὲ τοῦτο ἐνηργηκὼς ἂν εἴη τὸ

The premise of the Arians, that is, the Eunomians: 4

> If by nature the Father is the cause of the Son, and if the Father is greater than the Son, then the Father is greater than the Son by nature. [1265B]

The solution of our holy father Gregory, which refutes the above by a *reductio ad absurdum:*

> If, in your view, the Father is by nature greater than the Son, and if by nature He is not absolutely greater or Father, then the greater is not absolutely greater, nor the Father absolutely Father.

In this way, those who reject the truth were refuted by their own arguments, being ensnared in their own machinations, cast out from true piety, left with nothing but their own empty pretensions. For in these arguments the conclusions are probative of the premises, while the premises define the conclusions, and it is in the conclusions that they—who thought themselves wise—became entangled because of their exceeding ignorance. [1265C]

Ambiguum 26

From Saint Gregory's same oration On the Son:

> Suppose, then, if you like, that "Father" is the name of an activity; you will not ensnare us this way either. He

ὁμοούσιον, εἰ καὶ ἄτοπος ἄλλως ἡ τῆς περὶ τοῦτο ἐνεργείας ὑπόληψις.

2 Ἐπειδὴ οἱ *τὴν γλῶσσαν ὡσεὶ ξυρὸν* κατὰ τῆς ἀληθείας *ἠκονημένην* ἔχοντες [Ps 51(52):2] ἔλεγον δῆθεν ἐρωτῶντες· "Ὁ 'Πατὴρ' οὐσίας ἐστὶν ἢ ἐνεργείας ὄνομα;", ἵνα εἰ μὲν εἴπωμεν οὐσίας ὄνομα εἶναι τὸ "Πατήρ," ἐντεῦθεν συναγάγωσι τὸ ἑτερούσιον εἶναι τῷ Πατρὶ τὸν Υἱόν, ὡς τῆς αὐτῆς οὐσίας δύο μὴ ἐπιδεχομένης καὶ διάφορα κυρίως ὀνόματα (εἰ γὰρ τὸ "Πατὴρ" οὐσίας ἐστὶν ὄνομα, οὐκ ἄν ποτε τῆς αὐτῆς ὄνομα εἴη τὸ "Υἱός")· εἰ δὲ ἐνεργείας, σαφῶς τοῦ Πατρὸς ποίημα τὸν Υἱὸν ὁμολογοῦντας δείξωσιν, ὡς ἐνέργημα, μετὰ τὸ τὴν κυριολεξίαν ἀντιθετικῶς διελθεῖν εὐθέως πρὸς αὐτοὺς τὸν διδάσκαλον εἰρηκότα οὔτε οὐσίας εἶναι τὸ "Πατὴρ" ὄνομα οὔτε ἐνεργείας, ἀλλὰ σχέσεως, καὶ τοῦ πῶς ἔχει πρὸς τὸν Υἱὸν ὁ Πατήρ, ἢ ὁ Υἱὸς πρὸς τὸν Πατέρα, συμπεριφορικῶς ἐπήγαγεν[2] εἰπών· "Ἔστω καὶ ἐνεργείας, εἰ τοῦτο δοκεῖ," καὶ ἐπιφέρει· "Αὐτὸ δὲ τοῦτο ἐνηργηκὼς ἂν εἴη τὸ ὁμοούσιον." "Πῶς οὖν ἐνεργεῖ τὸ ὁμοούσιον;" ζητῆσαι τις ἂν τυχὸν τῶν ἄγαν ἐξεταστικῶν καὶ μηδὲν τῶν συμφερόντων ἀγνοεῖν ἀνεχομένων. Τοῦτο δὲ κατὰ τοιόνδε τρόπον ὁμαλισθήσεται.

> will actively have produced that very consubstantiality (i.e., of the Son), even if the notion of activity employed here is decidedly absurd.[1]

2 Those who had their *tongues sharpened like razors* in order to lacerate the truth, were saying, under the guise of a question: "Is 'Father' the name of an essence or an activity?" Their aim was that if we, in response, were to say that "Father" is the name of an essence, they could conclude from this that the Son is of a different essence from the Father, since two names, properly different, are not predicated of the same essence.[2] (For, if "Father" is the name of an essence, then the same essence could never receive the name of "Son.") If, on the other hand, we say that it is the name of an activity, they would quite rightly point out that we confess the Son to be a creation of the Father, since He would be a product of the Father's activity. [1265D] For this reason, the teacher, having drawn out the contrast between the proper names, immediately affirmed that the name of "Father" is neither the name of an essence nor an activity, but rather of a relation, and of the manner in which[3] the Father is related to the Son, or the Son to the Father, he spoke accommodatingly, adding: "Let it be, then, if you like, the name of an activity," but then adds: "He will have actively produced that very consubstantiality." Now a person of an inordinately inquisitive nature, of the type that cannot abide not knowing all the details about something that he thinks concerns him, might very well ask: "How does the Father actively produce the consubstantiality (of the Son)?" This can be answered in the following manner.

3 Δύο καθόλου τὰς ἐνεργείας εἶναί φασιν ἐν τοῖς οὖσι, μίαν μὲν τὴν προάγουσαν ἐκ τῶν ὄντων φυσικῶς τὰ ὁμογενῆ καὶ ὁμοούσια καὶ ἑαυτοῖς πάντη ταὐτά, καθ' ἣν συμπεριενεχθεὶς τοῖς λογολέσχαις ἐπιεικῶς πρὸς τὸ μικρὸν γοῦν ἐπισχεῖν αὐτοὺς τοῦ βλασφημεῖν φησιν ὁ διδάσκαλος. "Ἔστω δὲ καθ' ὑμᾶς," κατὰ τὸν ἀποδοθέντα σκοπὸν τοῦ λόγου, "καὶ ἐνεργείας ὄνομα ὁ 'Πατήρ.'" Οἷς ἐπάγει· "Αὐτὸ δὲ τοῦτο ἐνηργηκὼς ἂν εἴη ὁ Πατήρ," δηλονότι τὸ ὁμοούσιον, ὡς ἐνέργειαν οὐσιωδῶς ὑφεστῶσαν καὶ ζῶσαν, ὥσπερ οὖν ἀμέλει καὶ Λόγον ζῶντα καὶ *Δύναμιν* καὶ *Σοφίαν* αὐθυπόστατον [1 Cor 1:24] τὸν μονογενῆ Θεοῦ Λόγον καὶ Υἱὸν τοῦ Πατρὸς εἰρήκασιν οἱ θεόφρονες τῆς ἀληθείας διδάσκαλοι. Τὴν δὲ ἑτέραν ἐνέργειάν φασιν εἶναι τῶν ἐκτὸς ἀπεργαστικήν, καθ' ἣν περί τι τῶν ἔξωθεν καὶ ἑτερουσίων ἐνεργῶν τις ἕτερόν τι τῆς ἰδίας οὐσίας ἀλλότριον ἐκ προϋποκειμένης ὕλης τινὸς κατασκευάζει. Ταύτην δὲ τὴν ἐνέργειαν ταῖς τέχναις ἐπιστημονικῶς συγκεῖσθαί φασι. Περὶ ἧς ὁ θεόφρων διδάσκαλός φησι, "Εἰ καὶ ἄτοπος ἄλλως," παρ' ὃν ἐλήφθη δηλονότι τρόπον, "ἡ τῆς περὶ τοῦτο ἐνεργείας ὑπόληψις," καὶ μάλιστα ἐπὶ Πατρὸς καὶ Υἱοῦ λαμβανομένης, ἐφ' ὧν οὐδὲ τὴν πρώτην κυρίως δέξασθαι ὁ εὐσεβὴς ἀνέχεται νοῦς, διὰ τὸ καὶ ὑπὲρ ταύτην εἶναι τὴν ἐκ τοῦ Πατρὸς καὶ ἅμα τῷ Πατρὶ καὶ ἐν τῷ Πατρὶ ἄφραστον καὶ ἀπερινόητον ὕπαρξιν τοῦ Μονογενοῦς.

They say that among beings there exist two general kinds of activities. [1268A] The first of these enables beings naturally to bring forth from themselves other beings identical in form and substance and absolutely identical to them. With this in mind, the teacher generously condescended to their prattle, in order to bridle, if only a little, their blasphemous tongues, and said: "Let it be, then, if you like"—consistent with what we said was the purpose of the argument—"that 'Father' is the name of an activity." From this premise he concludes that "the Father will actively have produced that very" consubstantiality (of the Son), as an activity essentially subsisting and living, precisely as the godly-minded teachers of the truth have taught, saying that the only-begotten Word of God and Son of the Father is the Living Word and *Power* and self-subsisting *Wisdom*. The second kind of activity is said to produce things that are external to the essence, as when a person actively engages something extrinsic and substantially different, and from it produces something foreign [1268B] to his own substance, having constructed it from some other source of already existing matter. They say that this kind of activity is a scientific characteristic of the arts. This is why the godly-minded teacher says that "the notion of activity employed here is decidedly absurd," that is, used in a manner that is not acceptable, especially when it is applied to the Father and the Son, to whom not even the first kind can be either received or countenanced by a religiously dutiful intellect, since it is far beneath the ineffable and inconceivable existence of the only-begotten Son, which is from the Father, with the Father, and in the Father. [1268C]

Ambiguum 27

Ἐκ τοῦ β′ περὶ Υἱοῦ λόγου, εἰς τό·

"Θεὸς" δὲ λέγοιτο ἂν οὐ τοῦ Λόγου, τοῦ ὁρωμένου δέ. Πῶς γὰρ εἴη τοῦ κυρίως Θεοῦ Θεός; Ὥσπερ καὶ "Πατὴρ" οὐ τοῦ ὁρωμένου, τοῦ Λόγου δέ [see John 20:17]. Καὶ γὰρ ἦν διπλοῦς, ὥστε τὸ μὲν κυρίως ἐπ' ἀμφοῖν, τὸ δὲ οὐ κυρίως· ἐναντίως δὲ ἐφ' ἡμῶν ἔχει. Ἡμῶν γὰρ κυρίως "Θεὸς" ὁ Θεός, οὐ κυρίως δὲ "Πατήρ."

2 "Τὸ μὲν κυρίως ἐπ' ἀμφοῖν" θετέον, τοῦ "Πατὴρ" καὶ τοῦ "Θεός," ὡς ἀμφοῖν ἐπὶ Χριστοῦ κυρίως λέγεσθαι δυναμένων διὰ τὴν μίαν ὑπόστασιν. Χριστοῦ γὰρ Πατὴρ κυρίως ἐστὶν ὁ Θεός, ὡς Υἱοῦ καὶ Θεοῦ Λόγου καὶ ἑνὸς τῆς ἁγίας Τριάδος ὑπάρχοντος καὶ μετὰ τὴν σάρκωσιν, καὶ Θεὸς[10] τοῦ αὐτοῦ Χριστοῦ πάλιν κυρίως ἐστίν, ὡς ἀνθρώπου κατὰ ἀλήθειαν ὄντος διὰ τὴν σάρκα καὶ ἑνὸς τῶν ἀνθρώπων χρηματίζοντος· τὰ γὰρ τῶν μερῶν τοῦ ἐξ αὐτῶν ὅλου κυρίως κατηγορεῖται, ὡς ἐπιδεχομένου πάντα κυρίως τὰ φυσικῶς προσόντα τοῖς μέρεσιν, ἐξ ὧν καὶ ὑφέστηκε. "Τὸ δὲ οὐ κυρίως" ὡσαύτως ἐπ' ἀμφοῖν ληπτέον,

Ambiguum 27

From Saint Gregory's Second Oration On the Son:

> On the other hand, God would not be called "God" of the Word (for how could He be the God of one who, properly speaking, is God?), but God of the one who was visible, in the same way as God is "Father," not of the one who was visible, but of the Word, because He (i.e., Christ, the Incarnate Word) was twofold, with the result that the former are properly attributed to both, but the latter not properly so, which is the opposite of what happens in our case, since, properly speaking, God is our "God" but not our "Father."[1]

2 "The former are properly attributed to both," the "former" indicating the terms "Father" and "God," both of which may properly be affirmed with respect to Christ, by virtue of the one hypostasis. Because, properly speaking, the Father of Christ is God, since Christ is the Son and Word of God, and one of the Holy Trinity, even after the Incarnation. [1268D] And, again, properly speaking, the Father is the God of the same Christ, since Christ is truly man by virtue of the flesh, and by being one among men. This is because, properly speaking, the parts may be predicated of the whole that they comprise, since, properly speaking, the whole admits of all the natural characteristics belonging to the parts, from which it has its subsistence. The phrase "but the latter not properly so," must likewise be taken as

τοῦ "Θεὸς" καὶ τοῦ "Πατήρ," ὡς ἀμφοῖν ἐπὶ Χριστοῦ κυρίως λεχθῆναι μὴ δυναμένων, διὰ τὴν φυσικὴν διαφορὰν τῶν ἐξ ὧν καὶ ἐν αἷς συνέστηκε φύσεων. Τὰ γὰρ τῷ κατὰ σύνθεσιν ὅλῳ προσόντα θατέρου τῶν ἑαυτοῦ μερῶν οὐδέποτε κυρίως κατηγορηθήσεται.

3 "Ἐναντίως δὲ ἢ ἐφ' ἡμῶν ἔχει," τουτέστιν ἔμπαλιν καθὼς ἐφ' ἡμῶν ἔχει. Ἡνίκα γὰρ τὴν διαφορὰν θεωρῶ τῶν φύσεων, καὶ τὴν αὐτῶν κατ' ἐπίνοιαν ποιοῦμαι διάκρισιν, οὐ δύναμαι "τὸ ἐπ' ἀμφοῖν κυρίως" τιθέναι, τοῦ "Πατήρ," φημί, καὶ τοῦ "Θεός." Οὐ γὰρ κυρίως τοῦ Λόγου Θεός ἐστιν ὁ Πατήρ, οὐδὲ κυρίως Πατὴρ τῆς σαρκός ἐστιν ὁ Θεός. "Ἐναντίως δέ," τουτέστιν ἔμπαλιν δέ, ἢ ἀντιστρόφως δέ, τοῦ τε "κυρίως" δηλονότι καὶ "οὐ κυρίως," ἐπί τε τῆς ἑνώσεως καὶ τῆς μιᾶς ὑποστάσεως, ἐπί τε τῆς διαφορᾶς τῶν φύσεων καὶ τῆς κατ' ἐπίνοιαν αὐτῶν διακρίσεως λαμβανομένων, ὡς τῆς μὲν μιᾶς ὑποστάσεως κυρίως "Θεὸν" καὶ "Πατέρα" λεγόμενον, ὡς ἑνὸς Χριστοῦ, τὸν "Θεὸν" ἐπιδεχομένης, κατὰ τὴν ἀποδοθεῖσαν αἰτίαν, τῆς δὲ κατ' οὐσίαν διαφορᾶς τῶν φύσεων ἔμπαλιν τὸ μὴ κυρίως ἐπιδεχομένης, καθὼς "ἐφ' ἡμῶν ἔχει." Ἡμῶν γὰρ κυρίως μὲν Θεὸς ὁ Θεός, ὥσπερ καὶ τῆς τοῦ Λόγου σαρκός, οὐ κυρίως δὲ Πατήρ, ὥσπερ οὐδὲ τῆς τοῦ Λόγου σαρκός. Ἐνηλλαγμένως οὖν τὰ τοῦ ὅλου τοῖς μέρεσι, καὶ τῷ ὅλῳ τὰ τῶν οἰκείων μερῶν ἐκφωνητέον, καὶ ἔσται ῥᾳδία καὶ σαφὴς ἡ τοῦ προκειμένου κατάληψις.

pertaining to both, that is, "God" and the "Father," since, properly speaking, neither of these can be affirmed with respect to Christ, by virtue of the natural difference of the natures, from which and in which He exists. This is because in the case of a whole that is also a compound, the attributes of one or another of its parts can, properly speaking, never be predicated of the whole.

3 But this is the "opposite of what happens in our case," that is, the reverse of what happens in our case, because when I [1269A] contemplate the difference of the natures, and mentally conceptualize their distinction, I am not able to affirm that "the former are properly attributed to both," that is, "Father" or "God." For, properly speaking, the Father is neither the God of the Word nor the Father of the flesh. "But the opposite happens," that is, a reversal, or an inversion, with respect to what may "properly be said" and what may "not properly be said," by virtue of both the unity of the one hypostasis and of the difference of the natures (distinguished through the mind's conceptualization of them), because to the one hypostasis we may, properly speaking, affirm "God" and "Father," since Christ is one, and thus admits of "God" in the manner that has been explained, whereas when the situation is reversed, the essential difference of the natures, properly speaking, will not admit of this, as "happens in our case." In other words, God, properly speaking, is our God, [1269B] just as He is the God of the flesh of the Word, but He is not, properly speaking, our Father, just as, properly speaking, He is not the Father of the flesh of the Word. By a reciprocal exchange, we need to say that the things of the whole belong to the parts, and the parts to the whole, and then one easily acquires a clear grasp of the issue at hand.

4 Καὶ ἵνα σαφέστερον γένηται τὸ λεγόμενον, ἡνίκα μὲν ὡς ὑπόστασις ὁ Χριστὸς θεωρεῖται, τὸ "κυρίως ἐπ' ἀμφοῖν," τοῦ "Θεός" λέγω, καὶ τοῦ "Πατήρ," θετέον, ἡνίκα δὲ διὰ τὴν ἀσύγχυτον ὕπαρξιν τῶν ἐν οἷς καὶ ἐξ ὧν ἐστιν αἱ τοῦ Χριστοῦ φύσεις θεωροῦνται, τὸ ἔμπαλιν θετέον, ὅπερ ἐστὶ τὸ "μὴ κυρίως, καθὼς ἐφ' ἡμῶν ἔχει." Καὶ δηλοῖ τοῦτο σαφῶς λέγων ὁ διδάσκαλος διὰ τοῦ ἐπαγαγεῖν, "Καὶ τοῦτο ποιεῖ τοῖς αἱρετικοῖς τὴν πλάνην, ἡ τῶν ὀνομάτων ἐπίζευξις, ἐπαλλαττομένων τῶν ὀνομάτων διὰ τὴν σύγκρασιν. Σημεῖον δέ, ἡνίκα αἱ φύσεις διΐστανται ταῖς ἐπινοίαις, συνδιῄρηνται καὶ τὰ ὀνόματα." Τουτέστιν, ἕως ὑπόστασιν μίαν σκοπεῖς τὸν Χριστόν, ἡ κατ' ἐπαλλαγὴν τῶν ὀνομάτων ἐπίζευξίς ἐστιν ἀδιαίρετος, ἐπειδὰν δὲ ταῖς ἐπινοίαις διαστήσῃς τὰς συμπληρούσας[11] τὴν μίαν ὑπόστασιν τοῦ Χριστοῦ φύσεις, συνδιεῖλες ταῖς φύσεσι καὶ τὰ ὀνόματα· ἢ πάλιν, ἐπείπερ τὴν φύσιν διπλοῦς ὁ Χριστός, ἄμφω κατηγορεῖται αὐτοῦ, τὸ "Θεὸς" καὶ "Πατήρ," κυρίως μὲν ἡνίκα συνεκφωνεῖται καταλλήλως ταῖς φύσεσι τὰ ὀνόματα, οὐ κυρίως δὲ ὅταν ἡ κατὰ φύσιν ἑκατέρου τῶν ἐξ ὧν ἐν οἷς τε καὶ ἅπερ ἐστὶ θατέρῳ διὰ τὴν μίαν ὑπόστασιν ἐπηλλαγμένως ἀντιδίδωται κλῆσις.[12] Ὅπερ ποιεῖν μὴ γινώσκοντες, ἢ κυριώτερον εἰπεῖν μὴ ἀνεχόμενοι, οἱ τότε καὶ οἱ νῦν αἱρετικοὶ τὸν μονογενῆ Θεὸν Λόγον βλασφημεῖν οὐ παραιτοῦνται, οἱ μὲν εἰς κτίσμα κατάγοντες διὰ τὰ ἀνθρώπινα, οἱ δὲ τὴν οἰκονομίαν συγχέοντες διὰ τὴν ἄρνησιν τῶν ἐξ ὧν ἐστι φύσεων.

To make this clearer, when Christ is contemplated as a hypostasis, then we must affirm what, "properly speaking, are attributed to both," that is, "God" and "Father." When, however, the two natures of Christ are contemplated in light of their unconfused existence, in which and from which He is, then we must affirm the reverse, that is, the "not properly speaking, which happens in our case." And the teacher makes this clear when he adds: "This is what leads the heretics astray: the coupling of the attributes, [1269C] since the attributes overlap because of the intermingling. The mark of this is that, when the two natures are separated by the mind in thought, their respective attributes[2] are divided with them."[3] In other words, so long as you contemplate Christ as a single hypostasis, the coupling of the attributes in their mutual interchange is indivisible; but when, on the other hand, you separate in your thoughts the two natures that complete the one hypostasis in Christ, you simultaneously divide the attributes together with the natures. Or, again, because Christ by nature is twofold, both "God" and "Father" may be affirmed in His case: properly speaking when the attributes are appropriately predicated of the natures, and not properly so when the name of each—of which He consists, and in which He exists—is attributed to the other by virtue of the exchange that takes place owing to the one hypostasis. But not knowing how to make such a distinction, or rather [1269D] not willing to endure such a distinction, heretics then and now[4] do not cease to blaspheme the only-begotten Word of God, some reducing Him to the level of a creature on account of His human attributes, and others confusing the dispensation[5] by denying the natures of which He is composed.

5 Ἄλλος δὲ πάνυ τὰ θεῖα σοφὸς τοῦτον ἐρωτηθεὶς παρ' ἐμοῦ τὸν τόπον ἔφη· Τὸ μὲν "κυρίως," τὸ δὲ "οὐ κυρίως ἐπ' ἀμφοῖν," τῆς αὐτῆς ἐστι κατηγορίας τῆς σχετικῆς, εἴτε τῆς "Πατήρ," εἴτε τῆς "Θεός," ἢ καὶ ἑκατέρας, ὡς ἐφ' ἑνὸς Χριστοῦ τιθεμένης, τοῦ συνεστῶτος ἐκ δυοῖν τῶν ἐναντίων, "κυρίως" καὶ "οὐ κυρίως." Εἰ μὲν "Θεὸς" ὁ Πατὴρ τοῦ Χριστοῦ λεχθείη κατὰ τὴν ἐπίνοιαν τῶν δύο φύσεων, "κυρίως" μὲν τοῦ κτίσματος ἂν λέγοιτο, "οὐ κυρίως" δὲ τοῦ Θεοῦ Λόγου. Ὁμοίως δὲ καὶ ἐκ τῶν ἐναντίων Πατὴρ "κυρίως" τοῦ Λόγου, τοῦ δὲ κτίσματος "οὐ κυρίως," καθὰ καὶ ἐφ' ἡμῶν ἔχει ταῦτα λεγόμενα. Ἡμῶν γὰρ "κυρίως" μὲν Θεός, "οὐ κυρίως" δὲ Πατήρ. Ταύτην ἀποδεξάμενος ἐγὼ τοῦ σοφοῦ τὴν ἐπιβολὴν ὡς καλῶς ἔχουσαν συνεῖδον ἐνταγῆναι τῷ γράμματι.

Ambiguum 28

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Λαμβάνειν αὐτόν (δηλαδὴ τὸν Χριστόν) *ζωήν* [John 5:26], ἢ *κρίσιν* [John 5:22, 27], ἢ *κληρονομίαν ἐθνῶν* [see Ps 2:8], ἢ *ἐξουσίαν πάσης σαρκός* [John 17:2], ἢ *δόξαν* [Apc 5:12], ἢ *μαθητάς* [see John 17:6], ἢ ὅσα

I once posed the problem presented by this passage to a 5 man who was exceedingly wise in matters pertaining to divine things, and he said that both the "properly speaking" and the "not properly so" belong to the same predicate of relation, whether the term is "Father" or "God" or both, since the relation in question is predicated of the one Christ, who consists of the two opposites, that is, of what is predicated "properly speaking" and what is "not properly so." If, when one distinguishes the two natures in thought, the Father of Christ is called "God," this can be said to be "properly spoken" with respect to the nature of the creature, but "not properly so" with respect to the divine Word. Similarly, but from the opposite point of view, God is, properly speaking, the Father of the Word, but not, properly speaking, of the [1272A] creature, consistent with what holds true in our case. For us, He is, properly speaking, God, but not, properly speaking, Father. Having accepted the interpretation of this wise man as being correct, it seemed good to append it here.[6]

Ambiguum 28

From Saint Gregory's same Second Oration On the Son:

He (that is, Christ) *receives life, judgment,* the *inheritance of the Gentiles, authority over all flesh, glory, disciples,* or whatever else is mentioned. [1272B] (To which the

λέγεται (καὶ τούτοις ἐπαγαγεῖν τὸν διδάσκαλον ὅτι),
καὶ τοῦτο τῆς ἀνθρωπότητος (εἶτα προσεπαγαγεῖν),
εἰ δὲ καὶ τῷ Θεῷ δοίης, οὐκ ἄτοπον. Οὐ γὰρ ὡς
ἐπίκτητα δώσεις, ἀλλ' ὡς ἐξαρχῆς συνυπάρχοντα καὶ
λόγῳ φύσεως, ἀλλ' οὐ χάριτος.

2 Πρὸς ἐμαυτὸν περὶ τούτου πολλάκις διαπορήσας, πῶς καὶ τίνι λόγῳ, καθώς φησιν ὁ διδάσκαλος, ὃ κατὰ φύσιν ἔχει λαμβάνειν ὁ Θεὸς λέγεται, καὶ μὴ δυνηθεὶς ἐμαυτὸν πληροφορῆσαι, τέλος καλῶς ἔχειν ἔρεσθαι γέροντα σοφὸν διέγνων, ὅστις τὸν περὶ τούτου λόγον ἐπιστημόνως μάλα διΐθυνεν οὑτωσὶ λέγων, "ὅτιπερ καθ' ὑπόθεσιν εἰδῶμέν τινα σαφηνίζοντά τισι τὰς τῶν ὄντων φύσεις, ἐρεῖν πρὸς αὐτούς· 'Δῶμεν τῷ Θεῷ τὸ παντοδύναμον, τὸ σοφόν, τὸ ἀγαθόν, τὸ δίκαιον· ὡσαύτως τῇ κτίσει τὸ δοῦλον, τὸ ὑπήκοον, τὸ περιγραπτόν, τὸ ἐκ μὴ ὄντων ὑποστῆναι, καὶ τὰ τούτοις ἀκόλουθα, ὡς τῆς φύσεως ἑκάστου ἐν ταῖς κοιναῖς ἐννοίαις ἀπαιτούσης τὰ ἴδια.' Φάσκων οὖν ὁ τυχὼν τό· 'Δῶμεν τῷ Θεῷ,' οὐχὶ τὸ μὴ προσὸν αὐτῷ παρεῖχεν, ἀλλ' ὅπερ ἡ φύσις ἔχει. Τοῦτο γὰρ τὸ 'Δῶμεν' σημαίνει οἷον τὸ διορίζειν τὴν φύσιν διὰ τῶν αὐτῇ προσόντων ἀπὸ τῶν μὴ τοιούτων." Τὸν αὐτὸν τρόπον κἀνταῦθα λέγοντα τὸν διδάσκαλον εὐσεβῶς ἐκδέχου, "Εἰ δὲ καὶ τῷ Θεῷ δῶμεν," τουτέστι τῆς φύσεως τὸ προσὸν αὐτῇ πρὸς τῶν διευκρινούντων τὰ πράγματα λαμβανούσης.

> teacher adds) And these things belong to His humanity (after which he says), yet it would not be absurd to grant them to God. For you will not be granting to Him acquired properties, but properties that have existed together with Him from the beginning, not by grace, but by reason of His nature.[1]

Many were the times I pondered the difficulty posed by this passage, and about how and why, as the teacher says, God is named according to His nature based on what He has received. Being unable to provide myself with a satisfactory solution, I judged it, in the end, a good thing to put the matter before a wise elder, who with great intelligence steered a course through the subject at hand.[2] He said that "Let us say, hypothetically speaking, that we knew someone who was able to explain clearly to others the natures of beings, and he said to them: 'Let us grant to God the attributes of omnipotence, wisdom, goodness, and [1272C] justice, and to creation let us grant servitude, obedience, circumscription, existence *ex nihilo,* and all that follows from these, since according to common concepts[3] the nature of each thing demands what is proper to it.' Now when this fellow said, 'Let us grant to God,' he was not attributing to God anything that God did not already possess, but the very things that belong to His nature. And this is because 'let us grant' means to define and distinguish nature in terms of what constitutes its natural attributes and what does not." In the same way you may reverently understand the teacher when he says "to grant them to God," that is, with God's nature receiving the attributes that naturally belong to it, consistent with those who define and make distinctions among things. [1272D]

Ambiguum 29

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ὡς γὰρ ἀδύνατον εἶναι λέγομεν πονηρὸν εἶναι Θεὸν ἢ μὴ εἶναι.

2 Καὶ τοῦτο τὸν προλεχθέντα σοφὸν ἐρωτήσας γέροντα ἔφη μὴ ἠρτῆσθαι τὸ "μὴ εἶναι" τῷ προλεχθέντι, ἵνα μὴ συναχθῇ τὸ εἶναι τὸν Θεὸν πονηρόν· "Ὡς γὰρ ἀδύνατον εἶναι λέγομεν πονηρὸν εἶναι Θεὸν ἢ μὴ εἶναι" πονηρόν, ἀλλ' εἶναι πονηρόν, κατὰ κοινοῦ τοῦ "πονηρὸν" κειμένου. Δύο γὰρ ἀρνήσεις μίαν συγκατάθεσιν ἐπάγουσιν. Ἔστιν οὖν ἀρνητικὸν τὸ "ἀδύνατον," συμπλεκόμενον δὲ τῷ "μὴ εἶναι πονηρόν," συνάγει τὸ πονηρὸν εἶναι. Ὅπερ οὐχ οὕτως ἔχει, μὴ γένοιτο. Ἀλλ' ἕκαστον ἀπὸ ἰδίας ἀρχῆς ἔχει τὸν εἱρμόν, ἵνα ᾖ τὸ κῶλον οὕτως ὁμαλιζόμενον, "Ὡς γὰρ ἀδύνατον εἶναι λέγομεν πονηρὸν εἶναι Θεόν," καὶ στίξαι καὶ πάλιν ἄρξασθαι νοήματος ἑτέρου καὶ προσεπαγαγεῖν, "ἢ μὴ εἶναι," ἀντὶ τοῦ "ἀνυπάρκτου εἶναι."

Ambiguum 29

From Saint Gregory's same Second Oration On the Son:

> For we affirm that it is impossible for God to be evil or not to be.[1]

2 I also asked the aforementioned wise elder[2] about this passage, and he told me that the words "not to be" should not be taken as conditioned by the previous statement, lest it be concluded that God is evil. Because to "affirm that it is impossible for God to be evil or not to be" evil, is to say that He is evil, since "evil" is common to both negations, and a double negation produces a positive. The "impossible" is one negative, and when connected to the "not to be evil," results in the conclusion that God is evil. But this of course is not true—perish the thought! Instead, each part [1273A] of the passage has its own logical principle and sequence, and in order for the phrase to be balanced—"just as we affirm that it is impossible for God to be evil"—we need to add a comma (i.e., after the word "evil"), and so make the final clause the beginning of a new idea, so that "or not to be" means "or not to exist."

Ambiguum 30

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἔχεις τὰς τοῦ Υἱοῦ προσηγορίας. Βάδιζε δι' αὐτῶν, ὅσαι τε ὑψηλαί, θεϊκῶς, καὶ ὅσαι σωματικαί, συμπαθῶς· μᾶλλον δὲ ὅλον θεϊκῶς, ἵνα γένῃ Θεὸς κάτωθεν ἀνελθών, διὰ τὸν κατελθόντα δι' ἡμᾶς ἄνωθεν.

2 Ὁ τὸν νοῦν διὰ τῆς ὑψηλῆς θεωρίας κατὰ τὴν ἑκάστου τῶν θείων ὀνομάτων ἐπίνοιαν καταφωτίσας καὶ πρὸς τὸν ἀρχικὸν ἑκάστου καὶ πνευματικὸν λόγον ἀναγαγών τε καὶ μεταποιήσας, καὶ τοῖς ὑπὲρ ἀρετῆς πόνοις *τὸ φρόνημα τῆς σαρκὸς* [Rom 8:6] καθυποτάξας τῷ πνεύματι, *ὑπήκοός τε μέχρι θανάτου γενόμενος* [Phlp 2:8], οὗτος ἀληθῶς "βαδίζει διὰ τῶν θείων προσηγοριῶν" ἀμέμπτως κατά τε πνεῦμα καὶ σάρκα, τὴν θείαν καὶ πρὸς Θεὸν ἄγουσαν πορείαν ποιούμενος, "ὑψηλῶς" μὲν κατὰ τὴν μυστικὴν θεωρίαν διὰ τῶν ὑψηλῶν ὀνομάτων, "συμπαθῶς" δὲ κατὰ τὴν πρακτικὴν φιλοσοφίαν διὰ τῶν σωματικῶν, πρὸς τὴν ἄνω λῆξιν ἐπειγόμενος, "μᾶλλον δὲ τὸ ὅλον θεϊκῶς," ὡς θεωρητικῆς οὔσης καὶ τῆς πράξεως καὶ λογικῆς χάριτος μὴ ἀμοιρούσης. Ἀλλ' ὅτου χάριν[1] τὴν πρὸς τὴν σάρκα γνωμικὴν ἀλλοτρίωσιν διὰ τῆς τελείας περιτομῆς τῶν αὐτῆς φυσικῶν κινημάτων εἵλετο σαφῶς ὑπαγορεύων ὅτιπερ, ἵνα γένηται καὶ αὐτὸς χάριτι Θεός, ὑπὲρ τὴν ὕλην κατὰ σάρκα

Ambiguum 30

From Saint Gregory's same Second Oration On the Son:

> There you have the Son's titles. Walk in a godly manner through all those that are sublime, and compassionately through all that are corporeal; or rather, treat them all in a godly manner, so that you might become God by ascending from below, for the sake of Him who descended for us from above.[1] [1273B]

2 He who has illumined his intellect through the sublime contemplation of the conception of each of the divine names, having elevated and transformed it in light of the primal and spiritual principle of each, and having subjected *the mind of the flesh* to the spirit by the labors of virtue, becoming *obedient even unto death,* is the one who truly "walks through the divine titles of the Son" blamelessly in spirit and flesh, undertaking his divine journey to God both "in a sublime manner" (according to mystical contemplation through the sublime names), and "compassionately" (according to practical philosophy through the corporeal names), hastening to his repose on high, or "rather" he journeys through "them all in a godly manner," since practice itself is contemplative, and not without a share in the grace of reason.[2] Yet the reason for which[3] he chose voluntary [1273C] estrangement to the flesh by the perfect circumcision of its natural movements clearly indicates that, in order to become God by grace, he established himself

διὰ τῆς πράξεως, καὶ κατὰ νοῦν διὰ θεωρίας ὑπὲρ τὸ εἶδος, ἐξ ὧν ἡ τῶν ὄντων ὕπαρξις ὑφέστηκεν, ἑαυτὸν καταστήσας καί, τὸ ὅλον εἰπεῖν, κατὰ τὴν ἕξιν τῆς ἀρετῆς καὶ τῆς γνώσεως ἄϋλος καὶ ἀνείδεος πάντη γενόμενος, διὰ τὸν δι' ἡμᾶς ἐν ὕλῃ καὶ εἴδει καθ' ἡμᾶς ἀληθῶς ἐξ ἡμῶν γενόμενον Θεὸν Λόγον, τὸν κατὰ φύσιν κυρίως ἄϋλον καὶ ἀνείδεον.

3 Ἢ καὶ πάλιν τό· "μᾶλλον δὲ ὅλον θεϊκῶς," διὰ τὴν ἐγγενομένην αὐτῷ κατορθώσαντι τὴν ἐφικτὴν ἀνθρώποις ἀρετὴν καὶ γνῶσιν, ἐκ τῆς πρὸς τὸν Θεὸν καὶ τὸν πλησίον συμπαθείας, ἀπάθειαν, ὑπὲρ τῆς τῶν ἄλλων ὀφειλῆς πάσχειν καὶ τὴν ψυχὴν ἑτοίμως προΐεσθαι, ὡς κηλίδων παντάπασιν ὑπάρχων ἐλεύθερος.

Ambiguum 31

Τοῦ αὐτοῦ, ἐκ τοῦ εἰς τὰ Γενέθλια λόγου, εἰς τό·

> Νόμοι φύσεως καταλύονται· πληρωθῆναι δεῖ τὸν ἄνω κόσμον. Χριστὸς κελεύει· μὴ ἀντιτείνωμεν.

2 Εἰ κατ' ἀλήθειαν[1] οἱ νόμοι τῆς φύσεως καταλυθέντες τὴν τοῦ ἄνω κόσμου πλήρωσιν εἰργάσαντο, δῆλον ὅτι μὴ καταλυθέντες ἐλλιπὴς ἂν ὁ ἄνω κόσμος διέμεινε καὶ

beyond matter (as far as flesh was concerned) through ascetic practice, and beyond form (as far as intellect was concerned) through contemplation—for it is from matter and form that beings derive their existence—and to tell the whole of it, he became completely immaterial and formless through his state of virtue and knowledge, for the sake of God the Word, who for our sake took on matter and form, becoming as we are and truly one from among us, though by nature He is strictly immaterial and formless.[4]

3 Or, again, the phrase, "or rather, treat them all in a godly manner," means that, having established within himself the virtue and knowledge that is within human grasp, he acquired dispassion from his [1273D] compassion for God and neighbor, and he suffers so that others might benefit, and is eager to lay down his life for them, for he is completely free of defilement.

Ambiguum 31

From Saint Gregory's oration On the Nativity:

> The laws of nature are abolished; the world above must be filled. Christ commands this, let us not resist.[1]

2 If in truth the abolition of the laws of nature caused the world above to be filled, it is clear [1276A] that, had these laws not been abolished, the world above would have

ἀπλήρωτος. Τίνες δὲ οἱ καταλυόμενοι νόμοι τῆς φύσεώς εἰσιν; Ἡ διὰ σπορᾶς σύλληψις καὶ ἡ διὰ φθορᾶς ἐστιν, ὡς οἶμαι, γέννησις, ὧν οὐδέτερον τὴν ἀληθινὴν τοῦ Θεοῦ σάρκωσιν καὶ τελείαν ἐνανθρώπησιν παντελῶς ἐχαρακτήρισε. Σπορᾶς γὰρ ἀληθῶς ἡ σύλληψις, καὶ φθορᾶς γέγονε πάμπαν ἡ γέννησις, καθαρὰ καὶ ἀνέπαφος, καὶ διὰ τοῦτο παρθένος καὶ μετὰ τὸν τόκον τοῦ γεννηθέντος ἡ μήτηρ, διὰ τοῦ τοκετοῦ μᾶλλον ἀπαθὴς διαμείνασα, ὃ καὶ παράδοξον καὶ πάντα φύσεως νόμον τε καὶ λόγον ἐκβεβηκός, καὶ Θεὸς ὁ ἐξ αὐτῆς σαρκὶ γεννηθῆναι καταξιώσας, διασφίγξας αὐτῇ μᾶλλον ὡς μητρὶ τὰ τῆς παρθενίας δεσμὰ διὰ τῆς γεννήσεως. Τὸ θαυμαστὸν ὄντως καὶ πρᾶγμα καὶ ἄκουσμα, γέννησιν γενέσθαι βρέφους καὶ πρόοδον, τῶν γεννητικῶν κλείθρων τῆς τεκούσης μὴ ἀνοιγέντων.[2] Ἔδει γὰρ ὄντως, ἔδει τὸν ποιητὴν τῆς φύσεως δι᾽ ἑαυτοῦ τὴν φύσιν ἐπανορθούμενον πρώτους καταλῦσαι τοὺς νόμους τῆς φύσεως, οἷς ἡ ἁμαρτία *διὰ τῆς παρακοῆς* [see Rom 5:19] τὴν αὐτὴν τοῖς ἀλόγοις ζώοις τοὺς ἀνθρώπους ἔχειν τῆς ἐξ ἀλλήλων διαδοχῆς ἰδιότητα κατεδίκασε [see Ps 48(49):12, 20], καὶ οὕτω τῆς πρώτης καὶ ὄντως θείας δημιουργίας τοὺς νόμους ἀνανεώσασθαι, ἵνα, ὅπερ ὁ ἄνθρωπος ἐξ ἀπροσεξίας, ὡς ἀσθενής. ἠφάνισε, τοῦτο διὰ φιλανθρωπίαν ὁ Θεός, ὡς δυνατός, ἐπανορθώσηται.

3 Εἰ τοίνυν οἱ διὰ τὴν ἁμαρτίαν νόμοι τῆς φύσεως ἐν Χριστῷ κατελύθησαν, καὶ πᾶσα δουλοπρεπὴς τῶν παθῶν ἐπανάστασις διὰ τῆς παρουσίας τοῦ Λόγου παντελῶς ἀπεγένετο, "πληρωθῆναι δεῖ" πάντως "τὸν ἄνω κόσμον," ὥς φησιν ὁ διδάσκαλος. Καὶ πρὸς τοῦτο μὴ ἀντιτείνωμεν.

remained deficient and unfilled. And what are these laws of nature that were abolished? Conception through seed, and, I think, birth through corruption, neither of which characterized in any way whatsoever the true enfleshment of God and His perfect humanization. For this was a conception pure of any seed, and a birth completely untouched by corruption, which is why the mother of the one born remained a virgin even after giving birth, and indeed suffered no pain while giving birth—which is a paradox that goes far beyond every law and principle of nature—and God deemed it worthy to be born from her in the flesh, and through His birth bound the bonds of His mother's virginity more tightly. And this is really a wondrous event and [1276B] report, that a child should be conceived and come forth without the seals of his mother's body being opened. It was truly necessary, yes, necessary, for the Creator of nature, in restoring nature through Himself, to begin by abolishing the first laws of nature—for it was by these that sin, *finding an opportunity through disobedience,* condemned human beings to be marked with the same characteristic as irrational animals, in being generated one from another—and the laws of the first and truly divine creation were renewed, so that God with His strength could restore, out of His love for mankind, what feeble man, in his negligence, had destroyed.

3 If, therefore, these laws of nature, which were established because of sin, have been abolished in Christ, and every servile uprising of the passions has been completely routed by the presence of the Word, then "the [1276C] world above must" unquestionably "be filled," as the teacher said. And let

Εἰ γὰρ ὁ παλαιὸς ὑπὸ τὴν ἁμαρτίαν Ἀδὰμ ψιλὸς ἄνθρωπος ὢν τοὺς πρώτους ἐν πνεύματι νόμους τῆς φύσεως διὰ τῆς παρακοῆς καταλύσας τὸν κάτω κόσμον ἐπλήρωσε τῶν κατ' αὐτὸν σαρκὶ γεννηθέντων εἰς φθοράν, *τῷ ὁμοιώματι τῆς αὐτοῦ παραβάσεως* [Rom 5:14] γενόμενος ἀρχηγός, καὶ οὐδεὶς ἀντερεῖ, πολλῷ μᾶλλον ὁ ἀναμάρτητος νέος Ἀδάμ, Χριστὸς [see 1 Cor 15:45] ὁ Θεός, τοὺς διὰ τὴν ἁμαρτίαν ἐπεισαχθέντας τῇ φύσει νόμους τῆς ἀλογίας καταλύσας, ὡς Λόγος, τὸν ἄνω κόσμον πληρώσειεν ἂν δικαίως τῶν κατ' αὐτὸν εἰς ἀφθαρσίαν πνεύματι γεννωμένων, τῷ ὁμοιώματι τῆς αὐτοῦ ὑπακοῆς γενόμενος ἀρχηγός [see Rom 5:14, 19; Hbr 2:10]. Καὶ ἀπιστείτω μηδεὶς τῶν κἂν μικρὸν[3] ἐπῃσθημένων τῆς τοῦ Θεοῦ δυναστείας καὶ τὸ μέγεθος αὐτῆς μὴ ἀγνοούντων. Οὕτω μὲν οὖν ὁ ἄνω κόσμος πληροῦται τῶν κατὰ Χριστὸν ἐν πνεύματι γεννωμένων, καὶ οὕτω πέρας δέχεται πρόσφορον ὁ κατὰ σάρκα νόμος καὶ τῆς κάτω γεννήσεως, καὶ πρὸς τὸν ἄνω κόσμον πάντα ἀναῤῥυθμίζεται.

Ἄλλη ἐπιβολὴ εἰς τὸ αὐτό[4]

4 Ἐπειδὴ δὲ καὶ ἄλλον νοῦν πρὸς τούτοις ὁ τοῦ διδασκάλου λόγος ἔχων μοι φαίνεται, λεκτέον καὶ τοῦτον, ὡς καθ' ἡμᾶς ἐστι δυνατόν, Θεοῦ τὸν λόγον ἰθύνοντος ἐν τοῖς Εὐαγγελίοις. Ἡ μόνη τῶν ὅλων αἰτία καὶ Θεός, Ἰησοῦς ὁ ἐμός, ἐν παραβολαῖς κρυφίως διδάσκων *πρόβατον* θείας ἑκατοντάδος ἀποφοιτῆσαν [Lk 15:4], καὶ *δραχμὴν* θείας *δεκάδος* παραπολομένην [Lk 15:8], καὶ *υἱὸν ἄσωτον* αὐθαδῶς[5] τοῦ πατρὸς ἀποπηδήσαντα καὶ ἀδελφικῆς θείας

us not resist this. For if the old Adam, a mere man subject to sin, was able through his disobedience to abolish the first spiritual laws of nature, and thereby fill the lower world with those who were born in the flesh from him to corruption, becoming their leader *by their likeness to his transgression*—a fact which no one disputes—then to a much greater degree will the new, sinless Adam, Christ our God, abolish the laws of irrationality, which were introduced into nature because of sin, for He is the Divine Reason, and will be able to fill the world above rightfully with those who are born from Him by the Spirit into incorruptibility, becoming their leader by their likeness to His obedience. And let this not be doubted by anyone who has even a trifling sense [1276D] of God's power, and who is not totally ignorant of its magnitude. In this way, then, the world above is filled by those who are spiritually born in Christ, and thus the law of flesh and of earthly birth reaches its appropriate limit, being reformed in light of the world above.

Another interpretation[2] of Saint Gregory's words

4 Since it seems to me that, in addition to these things, the saying of the teacher also possesses another meaning, I shall do what is within my power to give expression to this too, with God guiding my discourse to the Gospels. My Jesus, who is God and the sole cause of all [1277A] things, taught secretly in parables that man is like a *sheep* who wandered away from the divine flock of one hundred, and a *silver coin* that fell from the divine *decad*, and a *prodigal son* who stubbornly turned away from his father and dissolved the

δυάδος τὴν ὁμόνοιαν λύσαντα [see Lk 15:11–13] τὸν ἄνθρωπον ἐκάλεσε· "πρόβατον" μὲν ὡς προνοητόν, οἶμαι, καὶ ἀγόμενον, καὶ ταττόμενον, καὶ τριῶν χρειωδῶν τῷ κεκτημένῳ παρεκτικόν, μαλλοῦ καὶ ἀμνοῦ καὶ γάλακτος, ὡς τρεφόμενόν τε καὶ τρέφοντα, τῷ λόγῳ τε καὶ τῷ τρόπῳ τῆς φυσικῆς θεωρίας, καὶ ἐνδυόμενον καὶ ἐνδύοντα τῷ τρόπῳ τῆς ἠθικῆς φιλοσοφίας, καὶ πλουτοῦντα καὶ πλουτίζοντα κατὰ τὴν τοῦ ὁμοίου γέννησιν τῷ μυστηρίῳ τῆς ἀληθοῦς ἐποψίας· "δραχμὴν" δέ, ὡς λαμπρὸν καὶ βασιλικόν, καὶ τῷ τῆς εἰκόνος λόγῳ [see Gen 1:26] χαρακτηριστικὸν τῆς θείας ἀρχετυπίας, καὶ ὅλης ὑπάρχοντα τῆς θεϊκῆς ὡραιότητος, ὡς ἐφικτόν, δεκτικόν· "υἱὸν" δέ, ὡς κληρονόμον τῶν πατρικῶν ἀγαθῶν καὶ ἰσότιμον τῷ Πατρὶ κατὰ τὴν ἐκ χάριτος δωρεάν.

5 Τοῦτον δὲ τὸν ἄνθρωπον, ὡς μὲν *πρόβατον* πλανηθέντα, ὁ προνοητὴς Θεὸς ζητήσας, ὡς ποιμήν, *εὗρεν,* καὶ *τοῖς* οἰκείοις *ὤμοις ἐπιθείς,* πρὸς τὴν τῶν συννόμων ἐπανήγαγε μάνδραν [Lk 15:4–5], ὡς δὲ εἰκόνα συγχωσθεῖσαν τοῖς πάθεσι καὶ τὸ ἀρχικὸν κάλλος ἀχρειώσαντα, ὡς σοφία τὴν ἑαυτοῦ σάρκα *λύχνου τρόπον ἐξάψας* τῷ φωτὶ τῆς ἑαυτοῦ θεότητος ὁ Λόγος *εὗρε,* καὶ *χαρᾶς* ὑπόθεσιν μεγάλης ποιεῖται τὴν *εὕρεσιν,* δι᾽ ἧς τῆς θείας δεκάδος τὴν ἔλλειψιν ἀνεπλήρωσεν [Lk 15:8–10], ὡς δὲ υἱὸν *νεκρωθέντα* τῇ ἁμαρτίᾳ καὶ *ἀπολόμενον* [Lk 15:32] τῇ περὶ τὸν Θεὸν ἀγνωσίᾳ, ὡς πατὴρ ἀγαθός, ἐπιστρέφοντα προσήκατο, καὶ τῆς προτέρας ἀξίας ἐπιτίθησι πάλιν ἀνελλιπῶς τὰ γνωρίσματα [Lk 15:22] καί, τὸ δὴ μέγιστον πάντων καὶ μυστικώτατον, *τὸν μόσχον θύει τὸν σιτευτόν* [Lk 15:23, 30],

spiritual unity of the divine fraternal dyad.[3] I believe that He called man a "sheep" insofar as he needs careful tending, and because he is a follower, and is ranked in an order, and provides his owner with three useful things: wool, lambs, and milk, because man both is nourished and provides nourishment through the principle and mode of natural contemplation; and he is clothed and clothes by the mode of ethical philosophy; and he is enriched and enriches by giving birth to others like him through the mystery of true vision.[4] He called man "a silver coin," since he is shining and royal, and by virtue of being an image he bears the characteristic mark of the divine [1277B] archetype; and also because he is able to receive, within the limits of what is possible for him, the whole of the divine beauty. And he called him "a son," since he is the inheritor of the Father's good things, and equal in honor to the Father according to the gift of grace.[5]

5 But when this man had wandered away like a lost *sheep,* God in His providence sought him like a shepherd and *found* him, and, *placing him on* His own *shoulders,* He returned him to the sheepfold and to the fellow members of his flock.[6] When, like the image on the face of the *silver coin,* man became tarnished by the passions and bereft of his original beauty, the Word in His wisdom, as if *lighting a lamp,* made His own flesh to shine by the light of His own divinity, and *found him,* and made this finding the occasion of great *joy,* insofar as it restored what had gone missing from the divine decad.[7] And like a good father He embraces him upon his return like the son who was *dead* in his sin and *lost* in his ignorance of God, [1277C] restoring to him all the marks of his former dignity, and, greatest and most mysterious of all, He *sacrifices* for him *the fatted calf,* whatever such a calf or

ὅστις ποτὲ ἦν ὁ μόσχος οὗτος καὶ ἡ τούτου παράδοξος "θυσία" [see Lk 15:29] (οἶμαι δὲ ὅτι ὁ ἀκρότατός ἐστι τοῦ κατὰ τὴν θείαν καὶ ἄρρητον πρόνοιαν ἀπερινοήτου καὶ ἀγνώστου τρόπου κρυφιώτατός τε καὶ ἀγνωστότατος Λόγος, καὶ ἡ τούτου θεοπρεπὴς τοῖς οὖσι μετάδοσις), καὶ χαρᾶς ἀρρήτου ποιεῖται κεφάλαιον τοῦ υἱοῦ τὴν ἐπάνοδον, πληρώσασαν μεγαλοφυῶς τῶν υἱῶν τὴν δυάδα, ἥτις ποτέ ἐστιν αὕτη, καὶ ἡ πρὸ αὐτῆς δεκὰς τῶν δραχμῶν, καὶ ἡ πρὸ ἐκείνης τῶν προβάτων ἑκατοντάς. Περὶ ὧν νῦν λέγειν, εἰ δοκεῖ, παραλείψωμεν, εὐκαιρότερον ἐν ἄλλοις μετ' ἐμμελοῦς ἐξεργασίας τὸν ἐφ' ἑκάστῳ ἀριθμῷ μυστικόν,[6] Θεοῦ διδόντος, συνοψόμενοι λόγον.

6 Εἰ τοίνυν ὡς μὲν *πρόβατον ὁ καλὸς ποιμὴν* [John 10:11] *τοῖς ὤμοις ἐπιθεὶς* [Lk 15:5] πρὸς τὰ σύννομα τὸν ἄνθρωπον ἐπανήγαγε, καὶ ὡς δραχμὴν διὰ τῆς εἰκόνος τὴν βασιλικὴν ἐκτύπωσιν ἔχοντα τὸν ἄνθρωπον ὡς *σοφία τοῦ Θεοῦ* καὶ Πατρὸς *καὶ δύναμις* [1 Cor 1:24] διὰ τῆς σαρκώσεως εὗρεν ὁ Κύριος καὶ Σωτήρ, καὶ ὡς υἱὸν ἐπιστρέφοντα προσήκατο ὁ ἀγαθὸς καὶ πανοικτίρμων Πατήρ, καὶ ταῖς κατ' οὐρανὸν δυνάμεσι συναριθμήσας ἐγκατέταξεν, ἑκάστου τῶν ἐν τοῖς οὐρανοῖς ἀριθμοῦ πληρώσας τὴν ἔλλειψιν διὰ τοῦ σωθέντος ἀνθρώπου, δῆλον ὡς τὸν ἄνω κόσμον ἐπλήρωσε Χριστὸς ὁ Θεός, τὴν πάντων ἐν ἑαυτῷ θεοπρεπῶς αὐτουργήσας σωτηρίαν.

Ἄλλη θεωρία εἰς τὸ αὐτό

7 Καὶ ἄλλως δὲ θεωρήσωμεν, εἰ δοκεῖ, τὸ προκείμενον ἄπορον. Φασὶν οἱ τῶν ὄντων τὴν φύσιν ἀκριβῶς

its strange "sacrifice" might signify—though I understand it to be the supreme Word, who is supremely hidden and unknown, according to the incomprehensible and supremely unknown mode of His divine and ineffable providence, whereas the "sacrifice" is His divinely fitting distribution to beings—and He considers the return of the son to be the summit of ineffable joy, for it magnificently filled the dyad of sons (whatever this might mean), just as the coin filled the decad, and the sheep filled the flock of one hundred. If you agree, we can for the moment refrain from commenting on [1277D] these numbers, and, God granting us the opportunity, undertake at some later time a detailed study of their hidden meaning.

6 If, then, the *Good Shepherd placed* man like a *sheep on His shoulders,* and returned him to the flock; and if the Lord and Savior, the *Wisdom and Power of God* the Father, through His Incarnation recovered man, who was like a lost silver coin, stamped with the royal image; and if He received man back as a good and compassionate father receives a son upon his return, and placed him in the ranks of the heavenly powers, thereby filling the void in each heavenly number by the salvation of humanity, then it is clear that Christ God filled the world above, by divinely bringing about on His own the salvation of all. [1280A]

Another contemplation of the same

7 If you wish, we may contemplate the present difficulty in another way. Those who have made a careful study of the

διαθρήσαντες νόμον εἶναι φύσεως ἑκάστης τὴν τοῦ καθ' ὅν ἐστι καὶ γεγένηται λόγου ἀρρεπῆ καὶ ἀναλλοίωτον μονιμότητα, καὶ καλῶς ἂν ἔχειν οὕτω τὸν ὅρον τοῦ νόμου τῆς φύσεως, ὡς οἶμαι, πᾶς λόγου μετειληφὼς ἀκούων συνθήσεται. Εἰ δὲ τοῦτό ἐστιν ἀληθές, δηλονότι ὁ νόμος τῆς φύσεως ἐξ ἀνάγκης, ὥσπερ τὸν λόγον ἀπαράβατον φυλάττει τῆς φύσεως, οὕτω καὶ τὸν αὐτῆς κατὰ τὴν θέσιν πάντως διατηρεῖ τόπον ἀμετάθετον. Ἀλλ' ὁ νόμῳ καὶ λόγῳ καὶ φύσει σοφῶς διορίσας καθ' ἕκαστον εἶδος τὴν τῶν ὄντων ὑπόστασιν, ὑπὲρ φύσιν καὶ νόμον καὶ νοῦν καὶ λόγον καὶ τόπον καὶ κίνησιν ὑπάρχων, κατ' οὐδὲν τῶν κατὰ φύσιν ἐνεργεῖ ἐν[7] τοῖς ὑπὸ φύσιν, ἀλλ' ἑαυτῷ προσφυῶς ὑπὲρ φύσιν τὰ κατὰ φύσιν τῶν ὑπὸ φύσιν μετερχόμενος δρᾷ τε καὶ πάσχει, ἀμφοῖν φυλάττων, ἑαυτῷ τε πάσχοντι καὶ τοῖς δρωμένοις, παραδόξως κατὰ φύσιν ἀκραιφνὲς τὸ ἀμετάβολον.

8 Οὕτω τε κάτω πρὸς ἡμᾶς αὐτὸς κινηθεὶς ἀληθῶς τῇ καθ' ἡμᾶς ἐκφάνσει ἄνθρωπος γέγονε τέλειος, μὴ κινηθεὶς ἑαυτοῦ τὸ παράπαν καὶ τῆς ἐν τόπῳ περιγραφῆς μηδαμῶς πεῖραν λαβών, καὶ ἡμᾶς ἐθέωσε τελείως, μηδὲν ἡμῶν τῆς φύσεως παντάπασι κατ' ἀλλοίωσιν ὑφελόμενος, ὅλον τε δοὺς ἀνελλιπῶς ἑαυτὸν καὶ ὅλον κατὰ τὴν ἄφραστον καὶ ἀλώβητον ἕνωσιν πλήρη τὸν ἄνθρωπον εἰληφὼς οὐδὲν τῆς καθ' ἕτερον ἐμείωσε τελειότητος, καὶ ἔστιν ἀληθῶς ὅλος Θεὸς ὁ αὐτός, καὶ ὅλος ἄνθρωπος ὁ αὐτός, τῇ κατ'

nature of beings say that one of nature's laws is the unwavering and unalterable permanence of the inner principle according to which each nature exists and came into being, and it seems to me that any rational person hearing this would agree that this is a correct definition of the law of nature. If, then, this is true, it is obvious that the law of nature, which by necessity preserves inviolate the principle of nature, likewise maintains nature's place absolutely immovable according to its position.[8] But He who by law, reason, and nature defined with wisdom each being's subsistence according to its species, while He Himself subsists beyond nature, and law, and intellect, and reason, and place, and motion, in [1280B] no way operates within nature like any of the things subject to nature. Instead, in a manner that is natural to Himself, He actively performs and passively experiences the things of nature in a manner beyond nature, in both instances paradoxically preserving Himself inviolate while experiencing them, along with the things He performs and brings about, so that the integrity of their natural immutability remains unchanged.

8 Thus, He Himself, being moved to draw near to us in the lower world, truly became perfect man consistent with all the positive marks of humanity, without in any way moving outside of Himself, or experiencing any limitation to a particular place; and He completely divinized us, without in any way violating or essentially altering our nature, for having totally given the whole of Himself, and assuming the whole of man, in an ineffable and perfect union, He in no way suffered any diminishment of His perfection. And in truth the same one is whole God and whole man, [1280C]

ἄμφω τῶν ἐν οἷς ἀληθῶς ἐστι τελειότητι μαρτυρῶν ἑαυτῷ τὸ κατ᾽ ἄμφω ἄτρεπτόν τε καὶ ἀναλλοίωτον. Οὕτω λύει τοὺς νόμους τῆς φύσεως, ὑπὲρ φύσιν ἐν τοῖς κατὰ φύσιν τῇ φύσει χρώμενος, ὁ Θεός.

Ἄλλη ἐπιβολή[8] εἰς τό· "Πληρωθῆναι δεῖ τὸν ἄνω κόσμον"

9 Εἰ τοίνυν *ἀπαρχὴ* τῆς καθ᾽ ἡμᾶς φύσεως, ὡς ἄνθρωπος, ἐστὶν ὁ Χριστὸς πρὸς τὸν Θεὸν καὶ Πατέρα, καὶ οἷον *ζύμη* τοῦ ὅλου *φυράματος* [Rom 11:16; see 1 Cor 5:6, 15:23; Gal 5:9], ἔστι δὲ *πρὸς τὸν Θεὸν* καὶ Πατέρα κατὰ τὴν ἐπίνοιαν τῆς ἀνθρωπότητος ὁ μηδέποτε τῆς ἐν τῷ Πατρὶ ἐκστὰς μονιμότητος, ὡς *Λόγος* [John 1:1], μὴ ἀπιστήσωμεν ἔσεσθαι, κατὰ τὴν αὐτοῦ πρὸς τὸν Πατέρα αἴτησιν [see John 17:20–26], ἔνθα αὐτός ἐστιν [see 1 John 3:2] ἡ ἀπαρχὴ τοῦ ἡμετέρου γένους. Ὡς γὰρ γέγονε κάτω δι᾽ ἡμᾶς ἀναλλοιώτως καὶ ἄνθρωπος καθ᾽ ἡμᾶς *χωρὶς* μόνης *ἁμαρτίας* [Hbr 4:15], λύσας ὑπερφυῶς τοὺς νόμους τῆς φύσεως, οὕτω καὶ ἡμεῖς κατὰ τὸ ἀκόλουθον ἄνω δι᾽ αὐτὸν γενησόμεθα καὶ θεοὶ κατ᾽ αὐτὸν τῷ τῆς χάριτος μυστηρίῳ, μηδὲν τὸ παράπαν ἀλλοιοῦντες τῆς φύσεως. Καὶ οὕτω πληροῦται πάλιν κατὰ τὸν σοφὸν διδάσκαλον ὁ ἄνω κόσμος, πρὸς *τὴν κεφαλὴν τῶν μελῶν τοῦ σώματος* [Col 1:18; Eph 5:30] κατ᾽ ἀξίαν συναγομένων, ἑκάστου δηλονότι μέλους τῇ κατ᾽ ἀρετὴν ἐγγύτητι τὴν πρέπουσαν αὐτῷ θέσιν διὰ "τῆς ἀρχιτεκτονίας τοῦ Πνεύματος ἐναρμονίως" λαμβάνοντος καὶ συμπληροῦντος τοῦ *τὰ πάντα ἐν πᾶσι*

bearing witness within His own self—by the perfection of the two natures in which He truly exists—to the unchangeable and unalterable condition of both. This is how God abolishes the laws of nature: He engages Himself with nature amid the things of nature in a way beyond nature.

Another interpretation of the words: "The world above must be filled"

9 If, then, Christ as man is the *first fruits* of our nature in relation to God the Father, and a kind of *yeast that leavens* the whole *mass* of humanity, so that in the idea of His humanity He is *with God* the Father, for He is *the Word,* who never at any time has ceased from or gone outside of His remaining in the Father, [1280D] let us not doubt that, consistent with His prayer to the Father, we shall one day be where He is now, the first fruits of our race. For inasmuch as He came to be below for our sakes and without change became man, exactly like us *but without sin,* loosing the laws of nature in a manner beyond nature, it follows that we too, thanks to Him, will come to be in the world above, and become gods according to Him through the mystery of grace, undergoing no change whatsoever in our nature. And thus, according to the wise teacher, the world above will again be filled, with the *members of the body* being gathered together *with their head,* each according to its worth. Through the "harmonious architecture of the Spirit,"[9] each member, [1281A] according to the degree of its progress in virtue, will receive the place

πληρουμένου τὸ σῶμα [Eph 1:23] τὸ πάντα πληροῦν ἐκ πάντων πληρούμενον.

10 Εἴτε οὖν, ὡς εἴρηται, κατὰ τὴν πνευματικὴν ἀναγέννησιν τῶν κατὰ Χριστὸν γεννωμένων, εἴτε κατὰ τὴν ἐν Χριστῷ καὶ διὰ Χριστοῦ γεγενημένην τῶν τοῖς οὐρανοῖς μυστικῶν ἀριθμῶν ἀναπλήρωσιν, τῆς τε θείας φημὶ τῶν λογικῶν προβάτων ἑκατοντάδος, καὶ τῆς τῶν νοερῶν δραχμῶν μυστικῆς δεκάδος, καὶ τῆς τῶν υἱῶν τιμίας δυάδος, εἴτε κατὰ τὴν *τῶν μελῶν τοῦ σώματος* πρὸς τὴν οἰκείαν κεφαλὴν [Eph 5:30] καὶ πρὸς τὴν ἰδίαν *ἀπαρχὴν* τοῦ *φυράματος* ἐπισυναγωγήν, ὁ ἄνω κόσμος πληρωθήσεται πάντως κατὰ τὸν διδάσκαλον, πληρωθεὶς μὲν ἤδη ἐν Χριστῷ, πληρωθησόμενος δὲ ἐν τοῖς κατὰ Χριστὸν αὖθις ὕστερον, ἡνίκα *σύμφυτοι γενήσονται καὶ τῆς ἀναστάσεως αὐτοῦ* οἵγε *τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ* διὰ τῶν αὐτῶν παθημάτων ἤδη *γεγονότες* [Rom 6:5].

Ambiguum 32

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Παιδίον ἐγεννήθη ἡμῖν, Υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ [Is 9:6]· τῷ γὰρ σταυρῷ συνεπαίρεται.

that is appropriate to it, filling *the body of Him who fills all in all,* which fills and is filled from all things.

Thus, whether it is by the spiritual rebirth of those who are born according to Christ, as we said a moment ago, or whether it is by the completion in Christ and through Christ of the secret numbers of heaven—I mean the one hundred rational sheep, the ten intelligible silver coins, and the honorable reunion of the two brothers—or whether by the gathering of *the members of the body* in union with their head and the *first fruits* of the *rising mass* of humanity, the world above will surely be filled, just as the teacher said. In fact, [1281B] it has already been filled in Christ, and will be filled again in those who become like Christ, when they, who have already *shared in the likeness of His death* through their sufferings, *shall come to be natural outgrowths of His resurrection.* 10

Ambiguum 32

From Saint Gregory's same oration On the Nativity:

> *For to us a child is born, to us a Son is given, whose government is upon His shoulder,* for He is exalted by means of the cross.[1]

2 Ὅλος διὰ τοῦ λόγου τῷ πρώτῳ λόγῳ προσθέμενος κατὰ λόγον τὸν περὶ τοῦ Λόγου λόγον, ὃν ὁ μέγας προφήτης Ἡσαΐας ποιεῖται περὶ τοῦ σαρκωθέντος Λόγου, μυστικῶς φήσας, "οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ," συνοπτικῶς, ὡς ἔθος αὐτῷ ἐστι, τίνα τὴν "ἀρχὴν" ταύτην δεῖν οἴεσθαι θέμις διετράνωσεν ὁ μέγας οὗτος διδάσκαλος, εἰπών· "τῷ γὰρ σταυρῷ συνεπαίρεται." Ἀλλ' ἐπειδὴ πολλὰς ὁ σταυρὸς ταῖς περὶ αὐτὸν ἐπινοίαις ἐπιδέχεται θεωρίας, ἄξιόν ἐστι ζητῆσαι κατὰ ποίαν ἐπίνοιαν τὸν σταυρὸν ἐπὶ τοῦ παρόντος ἀρχὴν ὁ διδάσκαλος εἶπε. Θεωρεῖται γὰρ ὁ σταυρὸς κατὰ σχῆμα, κατὰ σύνθεσιν, κατὰ τὴν τῶν μερῶν ἰδιότητα, καὶ κατ' ἐνέργειαν καὶ κατ' ἄλλας πολλὰς ἐπινοίας, αἳ τοῖς τῶν θείων φιλοθεάμοσίν εἰσιν ὁραταί.

3 Κατὰ σχῆμα μέν, ὡς ὅταν τὴν τὰ ὅλα, τά τε ἄνω καὶ τὰ κάτω ἐφ' ἑκάτερα, τοῖς καθ' αὐτὰ πέρασι διαλαμβάνουσαν ὁ σταυρὸς θεωρούμενος, ὑποσημαίνῃ δύναμιν· κατὰ σύνθεσιν δέ, ὡς ὅταν οὐσίαν καὶ πρόνοιαν καὶ κρίσιν, ἤγουν τὰς τούτων ἐκφάνσεις, σοφίαν, φημί, καὶ γνῶσιν καὶ ἀρετὴν τῆς τὸ πᾶν διεπούσης ἐμφαίνῃ δυνάμεως, τὴν μὲν οὐσίαν καὶ τὴν σοφίαν ὡς ποιητικὴν διὰ τῆς ὑψιτενοῦς γραμμῆς, τὴν δὲ πρόνοιαν καὶ τὴν γνῶσιν ὡς περιποιητικὴν διὰ τῆς ἐγκαρσίας, τὴν δὲ κρίσιν καὶ τὴν ἀρετὴν ὡς κακίας ἀναιρετικήν, καὶ τῆς τῶν πεποιημένων καὶ περιπεποιημένων πρὸς τὴν ἰδίαν ἀρχὴν καὶ αἰτίαν συνδετικὴν διὰ τοῦ ὅλου· κατὰ δὲ τὴν τῶν μερῶν ἰδιότητα, ὅταν διὰ μὲν τῆς ὑψιτενοῦς γραμμῆς τὸν ἀεὶ ὡσαύτως ἔχοντα καὶ τῆς οἰκείας μονιμότητος οὐδαμῶς ἐξιστάμενον διὰ τὴν σταθηρὰν καὶ ἀμετακίνητον ἵδρυσιν Θεὸν ὁ σταυρὸς

Being wholly inspired by the Word, the great teacher adds to the previous words,[2] in accordance with the Word, the word about the Word that the great prophet Isaiah mystically spoke concerning the Incarnate [1281C] Word, namely, "whose government is upon His shoulder." By so doing, he indicated succinctly, as is his habit, how we are to understand properly this "government," by saying that "He is exalted by means of the cross." But because the cross, by virtue of the conceptions surrounding it, admits of many contemplations, it is well worth searching for the concept that the teacher had in mind when he identified the cross with the principle of government. For the cross is contemplated in light of its shape, its composition, the characteristics of its parts and its function, but also in light of many other concepts, which are visible to those who love to behold divine realities.[3] 2

When contemplated in light of its shape, the cross hints at the power which embraces all things—things above and things below, in both directions—within their proper limits. In light of [1281D] its composition, it points to essence, providence, and judgment, that is, to their manifestations, by which I mean wisdom, knowledge, and virtue, which belong to the power that governs the universe. Essence and wisdom, as the creative power, are seen in the vertical line; providence and judgment, as the preserving power, are seen in the horizontal; judgment and virtue, as that which destroys evil (and by which what has been created and preserved is joined to its proper governing cause and origin), are seen throughout the whole.[4] As for the properties of the parts, these are seen, on the one hand, through the [1284A] vertical line, by which the cross signifies that God is always the same, never departing from His own permanence, by 3

δηλοῖ, διὰ δὲ τῆς ἐγκαρσίας τὴν ἅπασαν κτίσιν Θεοῦ παντελῶς ἠρτημένην ὑποφαίνῃ, ἄλλην ἀρχὴν[1] τοῦ εἶναι Θεοῦ χωρὶς ἢ βάσιν οὐκ ἔχουσαν· κατ' ἐνέργειαν δέ, ὅταν τῶν ἐπ' αὐτῷ[2] πηγνυμένων τὴν ἀπραξίαν δηλοῖ καὶ τὴν νέκρωσιν, καθ' ὅντινα τρόπον θεωρίας νῦν, ὡς οἶμαι, τὸν προφητικὸν ὁ διδάσκαλος ἐξείληφε λόγον.

4 Ὥσπερ οὖν ἑκάστης ἀρχῆς (καλὸν γὰρ τοῖς καθ' ἡμᾶς παραδείγμασι τῶν ὑπὲρ ἡμᾶς πραγμάτων ἐνδείξασθαι τὴν ἀλήθειαν) εἰσὶ σήμαντρά τινα δι' ὧν οἱ λαμβάνοντες ἔκδηλοι πᾶσι γίνονται ὅτιπερ[3] ὁ μὲν τήνδε ἀρχὴν παρὰ τοῦ βασιλέως εἴληφεν, οἷον ὁ ἄρχων τοὺς λεγομένους κωδικίλλους, ὁ δὲ διὰ τοῦ ξίφους τὴν καλουμένην[4] δοκιανήν, καὶ ἄλλος ἄλλην διά τινος ἑτέρου συνθήματος, καὶ παρὰ μὲν τοῦ βασιλέως αὐτοὶ δέχονται καὶ φέρουσι τοῦτο ταῖς ἰδίαις χερσίν, ἐξελθόντες δὲ τοῖς οἰκείοις διδόασι τοῦτο κομίζειν, τοῦτον τὸν τρόπον καὶ ὁ Δεσπότης ἡμῶν Ἰησοῦς Χριστὸς κατὰ τὴν ἐπίνοιαν τῆς ἀνθρωπότητος τὰ σύμβολα τῆς ἰδίας ἀρχῆς, τὸν αὐτοῦ σταυρόν, δεξάμενος ἐπὶ τῶν ὤμων ἐξῆλθεν ἔχων, πρῶτος αὐτὸς βαστάσας, ἔπειτα τοῦτον ἑτέρῳ δούς, διὰ τούτων ἐμφαίνων ὅτι δεῖ τὸν ἀρχὴν ἐγχειριζόμενον πρῶτον καθηγεῖσθαι τῶν δι' αὐτῆς ἀγομένων καὶ ἀντέχεσθαι τῶν ὑπ' αὐτῆς ὑπαγορευομένων (οὕτω γὰρ ἂν εὐπαράδεκτος ἐν ταῖς ὑποθήκαις γενήσεται), καὶ τότε προστάσσειν τοῖς ἐγχειρισθεῖσιν αὐτῷ τὴν ταὐτότητα δρᾷν. Εἰ δὲ τὸ σήμαντρον τῆς τοῦ Κυρίου ἡμῶν

virtue of His unshakeable and immovable abiding. The horizontal line, on the other hand, hints at creation's absolute dependence on God, for apart from Him it has no other governing cause or basis of existence. Finally, the activity of the cross appears in the inactivity and mortification of those who have been nailed to it.[5] It was, then, according to this mode of contemplation, I think, that the teacher understood the words of the prophet.

4 Every government—for it is good to draw on examples from our own life to point to the truth of the realities that are above us—has distinctive insignia, which make their bearers known to all as persons who have received authority from the emperor. Here one thinks of the so-called [1284B] *codicilli,* which are borne by the provincial governor, or the sword that is the sign of the duke, or the distinctive signs and standards belonging to others in different offices.[6] Moreover, these officials receive their insignia directly from the emperor, and they carry them in their own hands, and when they appear in public they place them in the care of their most trusted retainers. In the same way, our Lord Jesus Christ, according to the concept of His humanity, received the symbols of His own government, His cross, and appeared in public bearing it upon His shoulders. He was the first to bear it, but afterward He gave it to another to bear, indicating through these things that whoever is entrusted with governing must first lead those who are governed, by complying with all the rules of government (for only thus will his own rulings be acceptable), and then he can issue directives to those who have been entrusted to him to perform the same things. And if the insignia of the government

Ἰησοῦ Χριστοῦ ἀρχῆς ἐστιν ὁ σταυρός, ὃν ἐπὶ τῶν ὤμων φέρων ἐκόμισε, γνῶναι προσῆκε τί διὰ τούτων ἐμφῆναι βουλόμενος μυστικῶς οὕτω ταῦτα διέθηκέ τε καὶ ὑπέμεινεν. Φασὶν οἱ τῶν συμβόλων ἐπιστήμονες τὸν μὲν "ὦμον" πράξεως εἶναι τεκμήριον, τὸν δὲ σταυρὸν ἀπαθείας, οἷα νέκρωσιν ἐμποιοῦντα.

5 Διὰ τούτων οὖν τῶν αἰνιγμάτων ὁ Κύριος ἡμῶν καὶ Θεός, ἀμφότερα διεξελθὼν τῶν ὧν εἰσι τὰ αἰνίγματα (πράξεώς τέ φημι καὶ τελείας ἀπαθείας, ὥστε μὴ παραφθείρεσθαι διὰ κενοδοξίας τὴν πρᾶξιν), ἔδειξε, δι' ὧν αὐτὸς κατεπράξατο, τοῖς ὑπηκόοις, μονονουχὶ διαπρυσίως βοῶν, ὅτι· "Τοῦτο σύμβολον ὑπάρχει τῆς ἀρχῆς μου." Πᾶς οὖν ὅστις ἐξ ὑμῶν ἐπιθυμητικῶς ἔχει πρὸς ταύτην τὴν ἀρχήν, *ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι* [Mt 16:24; Mk 8:34; Lk 9:23], τουτέστιν τὴν νεκρωτικὴν τῶν παθῶν πρᾶξιν, τὴν ἀγαθότητα καὶ τὸ τῆς ἀφθονίας καλόν, διὰ τούτων ἐμφαίνων ὅτι γλίχεται πάντας ὁμοίως ἑαυτῷ ταύτην μεταχειρίζεσθαι τὴν ἀρχήν. Τὸ γὰρ εἰπεῖν τὸν θεοφόρον διδάσκαλον ὅτι "Τῷ σταυρῷ συνεπαίρεται," οἶμαι διὰ τούτων ἔμφασιν ἡμῖν τοιάνδε παρέχειν, ὅτι τῆς λογικῆς φύσεως τῶν ἀνθρώπων διὰ πράξεως καὶ τῆς αὐτῇ συνεζευγμένης ἀπαθείας ὑψουμένης αὐτὸς ὁ Χριστὸς δηλονότι συνυψοῦσθαι λέγεται, τουτέστιν ἡ ἐν ἀνθρώποις χριστοειδὴς κατάστασις, καθ' εἱρμὸν καὶ τάξιν ὑψουμένη, διὰ πράξεως ἀπαθοῦς εἰς θεωρίαν τῆς φύσεως γνωστικὴν καὶ ἀπὸ ταύτης εἰς θεολογικὴν μυσταγωγίαν κινουμένη.

[1284C] of our Lord Jesus Christ is the cross, which He carried on His shoulders, we need to know the hidden meaning that He wished to manifest by means of these "shoulderings," which He Himself arranged and submitted to. Those who possess scientific knowledge of symbols say that the "shoulder" is a token of ascetic practice, and the cross a sign of dispassion, since it induces mortification.[7]

By means of these enigmas, then, our Lord and God experienced both of the realities signified by them—I mean ascetic practice and perfect dispassion, so that practice might not be debased by human vainglory—and He manifested this by His actions to those who were obedient to Him, just as if He had cried out loudly and said: "This is the symbol of my government." Anyone of us, therefore, who desires a place in such a government [1284D] *must deny himself, and take up his cross, and follow Me,* which means that he must take up the life of ascetic practice (which mortifies the passions), and lay hold of the goodness and beauty of His bounty, for Christ desires that all should exercise government in the manner that He did. For when the God-bearing teacher said, "He is elevated by means of the cross," I believe that with these words he was emphasizing for us the fact that, when the rational nature of man is exalted through ascetic practice and the dispassion that is paired with it, [1285A] Christ Himself is said to be exalted, by which I mean the "form of Christ"[8] inherent within human beings—for it is this that rises upward, in proper sequence and order, and through dispassionate practice moves to the cognitive contemplation of nature, and from there to initiation in theology.

6 Ὅπερ μάλιστά μοι φαίνεται δηλῶν ὁ ἅγιος Ἀρεοπαγίτης μέγας Διονύσιος ἐν οἷς φησιν· "Ἀλλ' ἐπείπερ εὐταξίας ἐστὶν ἀρχὴ τὸ θεῖον ἱερᾶς, καθ' ἣν ἑαυτῶν ἐπιγνώμονες οἱ ἱεροὶ γίνονται νόες, ὁ πρὸς τὸ οἰκεῖον τῆς φύσεως ὁρατὸν ἀνατρέχων ἐν ἀρχῇ μὲν ὅστις ποτέ ἐστιν αὐτὸς ὄψεται, καὶ τοῦτο λήψεται πρῶτον ἐκ τῆς πρὸς τὸ φῶς ἀνανεύσεως ἱερὸν δῶρον· ὁ δὲ τὰ οἰκεῖα καλῶς ἀπροσπαθέσιν ὀφθαλμοῖς ἐπισκοπήσας, τῶν ἀλαμπῶν μὲν ἀποφοιτήσει τῆς ἀγνοίας μυχῶν, τῆς δὲ Θεοῦ τελεωτάτης ἑνώσεως[5] καὶ μεθέξεως ἀτελὴς ὢν αὐτὸς οὐκ αὐτόθεν ἐπιθυμήσει, κατὰ βραχὺ δὲ διὰ τῶν αὐτοῦ πρώτων ἐπὶ τὰ ἔτι πρότερα καὶ δι' ἐκείνων ἐπὶ τὰ πρώτιστα,[6] καὶ τελειωθεὶς ἐπὶ τὴν ἀκροτάτην θεαρχικὴν ἐν τάξει καὶ ἱερῶς ἀναχθήσεται κοινωνίαν."

7 Οὕτω μὲν οὖν "συνεπαίρεται τῷ σταυρῷ" κατὰ τὸν μέγαν καὶ θεόφρονα τοῦτον διδάσκαλον δι' ἡμῶν ἐν πνεύματι κατ' αὐτὸν ὑψουμένων ὁ μόνος ὕψιστος, διὰ πράξεως καὶ τῆς αὐτῇ συνημμένης ἀπαθείας εἰς γνῶσιν ἐναγομένων, καὶ δι' ἐκείνης ἐν ἀΰλῳ τῷ νῷ πρὸς τὴν μυστικὴν ὑψουμένων τῶν θείων θεωρίαν τε καὶ μύησιν, προσθήσω δὲ θαῤῥῶν ὅτι καὶ μετουσίαν.

6 It seems to me that this is exactly what the great Saint Dionysios the Areopagite means when he says: "Inasmuch as the Divine is the governing origin and cause of the beautiful sacred orders, whereby the sacred intellects arrive at self-knowledge, he who reverts to the proper view of his own nature will see what he is in light of the governing cause, and will acquire this, the first holy gift, as a consequence of his return to the light. Having looked rightly upon his own proper condition with dispassionate eyes, he will depart from the gloomy recesses of ignorance, but being imperfect he will not, of his own accord, at once desire the most perfect unity and participation [1285B] in God, but little by little will be carried in an orderly and sacred manner through the first things, to things more primary, and through these to things most primal, and, when perfected, to the supreme summit of communion with the Divine."[9]

7 It is in this manner, then, according to that great and godly-minded teacher, that the only exalted One is "exalted by means of the cross," for He is spiritually exalted through us who are exalted according to Him, when, through ascetic practice coupled with dispassion, we are led up to knowledge, and with minds free of matter we are raised up from there to mystical contemplation and initiation into divine realities, and even, I make bold to add, to participation in God.

Ambiguum 33

Ἐκ τοῦ αὐτοῦ λόγου εἰς τό·

Ὁ Λόγος παχύνεται.

2 "Παχύνεσθαι ὁ Λόγος" εἴρηται τῷ θεοφόρῳ διδασκάλῳ κατὰ τήνδε, ὡς οἶμαι, τὴν ἔννοιαν, ἢ ὅτι Λόγος ὢν ἁπλοῦς τε καὶ ἀσώματος, καὶ πάσας καθεξῆς πνευματικῶς τρέφων τὰς ἐν οὐρανῷ θείας δυνάμεις, κατηξίωσε καὶ διὰ τῆς ἐνσάρκου αὐτοῦ παρουσίας ἐξ ἡμῶν δι' ἡμᾶς καθ' ἡμᾶς *ἁμαρτίας χωρὶς* [Hbr 4:15] "παχυνθῆναι," καὶ ἡμῖν προσφυῶς φωναῖς τε καὶ παραδείγμασι τὴν περὶ τῶν ἀπορρήτων καὶ παντὸς λόγου δύναμιν ὑπερβαίνουσαν ἐκθέσθαι διδασκαλίαν (*διὰ παραβολῶν γάρ,* εἴρηται, *πάντα λελαληκέναι, καὶ χωρὶς παραβολῆς μηδὲν διεξιέναι* [Mt 13:34]· φίλον γὰρ οὕτω τοῖς διδασκάλοις χρῆσθαι, ἐπὰν οἱ ἀκροαταὶ μὴ παρακολουθῶσι τοῖς πρωτοτύπως λεγομένοις, καὶ εἰς συναίσθησιν αὐτοὺς ἄγειν τῶν λεγομένων)· ἢ ὅτι τοῖς τῶν ὄντων ἑαυτὸν δι' ἡμᾶς ἀποῤῥήτως ἐγκρύψας λόγοις ἀναλόγως δι' ἑκάστου τῶν ὁρωμένων ὡς διά τινων γραμμάτων ὑποσημαίνεται, ὅλος ἐν ὅλοις ἅμα πληρέστατος, καὶ τὸ καθ' ἕκαστον ὁλόκληρος, ὅλος καὶ ἀνελάττωτος, ἐν τοῖς διαφόροις ὁ ἀδιάφορος καὶ ὡσαύτως ἀεὶ ἔχων, ἐν τοῖς συνθέτοις ὁ ἁπλοῦς καὶ ἀσύνθετος, καὶ

Ambiguum 33

From Saint Gregory's same oration On the Nativity:

The Logos becomes thick.[1] [1285C]

2 When the God-bearing teacher says that the "Logos becomes thick," I think he does so with the following ideas in mind. Either because the Logos, who is simple and incorporeal, and who spiritually nourishes all the divine powers in heaven according to rank, deemed it worthy to "become thick" through His manifestation in the flesh (which was taken from us, and for us, and is consistent with us, *but without sin*), so that He might instruct us, by means of words and examples suited to us, in mysteries that transcend the power of all human speech. (For we know that *all that He said was in the form of parables, and that He said nothing without a parable*, for teachers typically have recourse to parables whenever their pupils are not immediately able to follow them, and so endeavor to lead them to [1285D] an understanding of what is being said.) Or one could say that the Logos "becomes thick" in the sense that for our sake He ineffably concealed Himself in the logoi of beings, and is obliquely signified in proportion to each visible thing, as if through certain letters, being whole in whole things while simultaneously remaining utterly complete and fully present, whole, and without diminishment in each particular thing. He remains undifferentiated and always the same in beings marked by difference; simple and without composition in things that

ἐν τοῖς ὑπὸ ἀρχὴν ὁ ἄναρχος καὶ ὁ ἀόρατος ἐν τοῖς ὁρωμένοις καὶ ἐν τοῖς ἁπτοῖς ὁ ἀναφής· ἢ ὅτι δι' ἡμᾶς, τοὺς παχεῖς τὴν διάνοιαν, σωματωθῆναί τε δι' ἡμᾶς καὶ γράμμασι καὶ συλλαβαῖς καὶ φωναῖς τυπωθῆναι κατεδέξατο, ἵνα ἐκ πάντων τούτων ἡμᾶς ἑπομένους αὐτῷ κατὰ βραχὺ πρὸς ἑαυτὸν συναγάγῃ, ἑνοποιηθέντας τῷ Πνεύματι, καὶ εἰς τὴν ἁπλῆν περὶ αὐτοῦ καὶ ἄσχετον ἔννοιαν ἀναγάγοι, τοσοῦτον ἡμᾶς δι' ἑαυτὸν πρὸς ἕνωσιν ἑαυτοῦ συστείλας, ὅσον αὐτὸς δι' ἡμᾶς ἑαυτὸν συγκαταβάσεως λόγῳ διέστειλεν.

Ambiguum 34

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Οὐκ ἐκ τῶν κατ' αὐτόν, ἀλλ' ἐκ τῶν περὶ αὐτόν, ἄλλης ἐξ ἄλλου φαντασίας συλλεγομένης εἰς ἕν τι τῆς ἀληθείας ἴνδαλμα.

2 "Ἐκ τῶν κατὰ" τὴν οὐσίαν, τουτέστιν ἐκ τῆς οὐσίας αὐτῆς, ὁ Θεὸς οὐδέποτε τί ὑπάρχων γινώσκεται. Ἀμήχανος γὰρ καὶ παντελῶς ἄβατος πάσῃ τῇ κτίσει, ὁρατῇ τε

are compounded; without origin in things that have a beginning; invisible in things that are seen; and incapable of being touched in all that is palpable. Or one could say that the Logos "becomes thick" in the sense that, for the sake of our thick minds, He consented to be both embodied and expressed through letters, [1288A] syllables, and sounds, so that from all these He might gradually gather those who follow Him to Himself, being united by the Spirit, and thus raise us up to the simple and unconditioned idea of Him, bringing us for His own sake into union with Himself by contraction to the same extent that He has for our sake expanded Himself according to the principle of condescension.[2]

Ambiguum 34

From Saint Gregory's same oration On the Nativity:

> Not from those things that He is in Himself <can we know God>, but from those things that are around Him, selecting one impression from out of another, and combining them into some sort of image of the truth.[1] [1288B]

2 "From those things" that pertain to God's essence, that is, from the essence itself, it has never at any time been known what God is. For to have even an idea of what God might be is impossible and completely beyond the reach of

καὶ ἀοράτῳ κατὰ τὸ ἴσον, ἡ περὶ τοῦ τί καθέστηκεν ἔννοια· ἀλλ' "ἐκ τῶν περὶ" τὴν οὐσίαν μόνον, ὅτι ἔστι, καὶ ταῦτα καλῶς τε καὶ εὐσεβῶς θεωρουμένων, τοῖς ὁρῶσιν ὁ Θεὸς ἑαυτὸν ὑπενδίδωσι. Πάντα δὲ τὰ "περὶ" τὴν οὐσίαν οὐ τὸ τί ἐστιν, ἀλλὰ τί οὐκ ἔστιν ὑποδηλοῖ, οἷον τὸ ἀγένητον, τὸ ἄναρχον, τὸ ἄπειρον, τὸ ἀσώματον, καὶ ὅσα τοιαῦτα περὶ τὴν οὐσίαν εἰσί, καὶ τὸ τί μὴ εἶναι, οὐχ ὅτι δὲ τὸ τί εἶναι αὐτὴν παριστῶσιν· ἀλλὰ καὶ οἱ τῆς προνοίας καὶ τῆς κρίσεως λόγοι, καθ' οὓς τὸ πᾶν σοφῶς διεξάγεται, μεθ' ὧν καὶ ἡ ἐναρμόνιος τῆς φύσεως θεωρία περὶ Θεὸν[1] εἶναι λέγεται, τὸν δημιουργὸν ἑαυτῆς ὅτι ἔστι μόνον ἀναλόγως δεικνύουσα. Ἐναντίως οὖν ταῖς καταφάσεσι κειμένων τῶν ἀποφάσεων, ἐναλλὰξ ἀλλήλαις περὶ Θεὸν φιλικῶς συμπλέκονται καὶ ἀλλήλων ἀντιπαραλαμβάνονται· οἷον αἱ μὲν ἀποφάσεις τὸ μή τι εἶναι, ἀλλὰ τί μὴ εἶναι σημαίνουσαι τὸ θεῖον, περὶ τὸ τί εἶναι τὸ τοῦτο μὴ ὄν, ἑνοῦνται ταῖς καταφάσεσιν, αἱ δὲ καταφάσεις τὸ μόνον ὅτι ἔστι, τί ποτε δὲ τοῦτό ἐστι μὴ δηλοῦσαι, περὶ τὸ τί μὴ εἶναι τὸ τοῦτο ὂν ἑνοῦνται ταῖς ἀποφάσεσι, πρὸς μὲν ἀλλήλας δεικνύουσαι τὴν ἐξ ἀντιθέσεως ἐναντιότητα, περὶ δὲ τὸν Θεὸν τῷ εἰς ἄλληλα τῶν ἄκρων κατὰ περίπτωσιν τρόπῳ τὴν οἰκειότητα.

all creation, whether visible or invisible. Moreover, "from those things that are around" the essence, we learn only *that* God exists, and when these things are contemplated properly and piously, God yields Himself up to those who gaze upon Him. But all the things that are "around" the essence do not disclose what the essence itself is, but what it is not, such as not being created, not having a beginning, not being finite, not being corporeal, and any other such things that are around the essence, and indicate what it is not, but not what it is. And this is true even of the principles of providence and judgment, according to which the universe is wisely governed, and with which the harmonious contemplation of nature around God is said to take place, which shows only [1288C] by analogy that its Creator exists. To be sure, negations stand in opposition to affirmations, becoming amicably interwoven with each other around God, each entering into and reciprocally complementing the other. Thus the negative statements indicate not that the Divine is something, but rather what it is not, and these are in compliance with the affirmations around that something (which the Divine is not). And the affirmations, which indicate solely *that* the Divine exists, but not in anyway *what* it is, are united with the negations around that something (which the Divine is not). To the extent that the negations and affirmations are taken in relation to each other, they express opposition through antithesis, but when they are referred to God, they reveal their intimate relation by the manner in which the two extremes mutually condition each other. [1288D]

Ambiguum 35

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·[1]

> Ἐπεὶ δὲ οὐκ ἤρκει τῇ ἀγαθότητι τοῦτο, τὸ κινεῖσθαι μόνον τῇ ἑαυτῆς θεωρίᾳ, ἀλλ' ἔδει χεθῆναι[2] τὸ ἀγαθὸν καὶ ὁδεῦσαι, ὡς πλείονα εἶναι τὰ εὐεργετούμενα.

2 Τὸν πολλάκις εἰρημένον μέγαν ἐρωτήσας περὶ τούτου καὶ σοφὸν γέροντα δηλοῦν ἔφη διὰ τούτων τὸν μέγαν καὶ θεοφόρον Γρηγόριον τὸ τὸν αὐτὸν Θεὸν ἐν ἑαυτῷ μόνον, οἷα δὴ ἕνα κυρίως ὄντα, μηδὲν ἑαυτῷ τὸ παράπαν συνεπινοούμενον ἔχοντα κατὰ τὴν φύσιν διάφορον, ἐν ἑαυτῷ τε μόνον ἔχοντα τὴν ἀπερινόητον, ἄναρχόν τε καὶ ἄπειρον καὶ ἀκατάληπτον μονιμότητα, ἐξ ἧς "κατὰ ἀπειρόδωρον χύσιν" ἀγαθότητος τὰ ὄντα ἐκ τοῦ μὴ ὄντος παραγαγεῖν τε καὶ ὑποστήσασθαι, θελῆσαι καὶ ἑαυτὸν ἀναλόγως τοῖς ὅλοις καὶ τῷ καθ' ἕκαστον ἀχράντως μεταδοῦναι τὴν πρὸς τὸ εἶναι καὶ διαμένειν ἑκάστῳ χαριζόμενον δύναμιν, κατὰ τὸν ἅγιον καὶ θεοείκελον μέγαν Διονύσιον τὸν Ἀρεοπαγίτην φάσκοντα, "τὸ ἓν ὑμνητέον ἐπὶ Θεοῦ, τῷ πάντων ὑπεξαιρεῖσθαι, εἰς τὸ εἶναι ἀγαθότητι παραγαγόντα τήν τε τῶν νοητῶν πᾶσαν διακόσμησιν καὶ τὴν τῶν ὁρατῶν εὐπρέπειαν, ἀναλόγως ἑκάστῳ τῶν κτισμάτων κατά τινα λόγον ἀπόρρητον σοφίας ἀμειώτως ἐνυπάρχειν, καὶ

Ambiguum 35

From Saint Gregory's same oration On the Nativity:

> But since this did not suffice to Goodness—to move solely within self-contemplation—it was necessary that the Good should overflow and make progress, so that a greater number of beings would benefit.[1]

When I asked that great and wise elder (whom I have already mentioned several times)[2] about this passage, he told me that, with these words, the great and God-bearing Gregory wished to make it clear that God is one in Himself, as being strictly one, possessing absolutely nothing different within His nature that may be contemplated together with Him, but instead uniquely possesses within Himself an inconceivable, eternal, infinite, and incomprehensible permanence, from which, by virtue of an "ever-giving effusion"[3] of goodness, He brought forth beings out of nothing [1289A] and endowed them with existence, and also willed to impart Himself without defilement to them in a manner proportionate to all and to each, bestowing upon each the power to exist and to remain in existence, according to the great and godlike saint, Dionysios the Areopagite, who said that the "the Oneness of God must be praised, for by transcending all things, and owing to its goodness, it brought into being the entire order of intelligible beings, and the beauty of the visible ones, so that, according to some ineffable principle of wisdom, He exists without diminution in each of the 2

μηδενὶ τρόπῳ[3] τὸ σύνολον πάλιν κατέχεσθαι, τοῖς μὲν κατὰ περιττὴν ἀγαθόδωρον χύσιν, τοῖς δὲ μέσως, τοῖς δὲ τὸ κατά τι γοῦν ἐξεικονίζειν αὐτὸν δύνασθαι." Καὶ τοῦτο ἂν εἴη τυχόν, κατὰ τὴν ἐμὴν ἀφροσύνην, "τὸ χεῖσθαι τὸ ἀγαθὸν καὶ ὁδεύειν," τὸ τὸν ἕνα Θεὸν ἀναλόγως πρὸς τὰ δεκτικὰ τῇ μεταδόσει τῶν ἀγαθῶν πληθύνεσθαι.

Ambiguum 36

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Δευτέραν κοινωνεῖ κοινωνίαν, πολὺ τῆς προτέρας παραδοξοτέραν.

2 Οὐκ ἦν θαυμαστόν, ὡς οἶμαι, τοσοῦτον, καίπερ ὂν τηλικοῦτον, τὸ κατὰ τὴν πρώτην πλάσιν καθαρὰν οὖσαν τὴν φύσιν τῶν ἀνθρώπων, ἅτε δὴ χειρὶ Θεοῦ τιμηθεῖσαν, πρὸς κοινωνίαν ἑαυτοῦ διὰ τῆς *ἐμπνεύσεως* [see Gen 2:7] ἀγαγεῖν τὸν Θεόν, *τῷ ὁμοίῳ* [see Gen 1:26] μεταδιδόντα τῆς *κατ' εἰκόνα* θείας ὡραιότητος [Gen 1:26], ὅσον τὸ ῥυπωθεῖσαν ταύτην καὶ Θεοῦ δραπετεύσασαν [see Gen 3:9], δι' ὧν ἀνεμάξατο παθῶν, ταύτῃ προσομιλῆσαι καταδέξασθαι, καὶ τοῦ χείρονος μετασχεῖν, καὶ τῷ πάντῃ τῶν πραγμάτων ἀμίκτῳ τῇ παραδόξῳ ἑνώσει προσεπιτεῖναι τὸ θαῦμα.

created things in a manner proportionate to each, without being contained by them in any way, being present in some by the excess of His munificent effusion, in others by a more measured impartation, and in others so that they are able to reflect only a glimmer of His goodness."[4] Perhaps, then, this, as far as my foolishness allows me to see, is what is meant by the "effusion of the Good" and its "progress," namely, that the [1289B] one God is multiplied in the impartation of good things proportionally to the recipients.

Ambiguum 36

From Saint Gregory's same oration On the Nativity:

> He communicates a second communion, far more marvelous than the first.[1]

It was not so amazing, I think, though it was clearly something great, for God to bring into communion with Himself, through the *infusion of breath*, the first formation of human nature (which was pure, since it was honored by His own hand), granting to that *likeness* a share of the divine beauty *according to His image*—as it was for Him to deign to draw near to it after it had been stained, and ran from Him (on account of the passions with which it was smeared), [1289C] and to enter into intimate communion with it, and to partake of what was inferior, and to heighten the miracle by means of a marvelous union with things utterly 2

Πρότερον μὲν γὰρ κατ' οὐδένα τρόπον ἢ λόγον οὐσίας ἢ ὑποστάσεως, τῶν ἐν οἷς τὰ ὄντα πάντα καθολικῶς θεωρεῖται, τὸ ἓν πρὸς τὸν Θεὸν ἡ φύσις εἰλήφει, νῦν δὲ τὸ καθ' ὑπόστασιν ἓν πρὸς αὐτὸν διὰ τῆς ἀφράστου ἑνώσεως ἔλαβε, τὸν οἰκεῖον δηλαδὴ κατὰ τὴν οὐσίαν ἀναλλοιώτως πρὸς τὴν θείαν οὐσίαν διάφορον διαφυλάττουσα λόγον, πρὸς ἣν ἔχει διὰ τῆς ἑνώσεως τὸ καθ' ὑπόστασιν ἓν καὶ ἀδιάφορον,[1] ἵνα τῷ μὲν τοῦ εἶναι λόγῳ, καθ' ὃν γεγένηται καὶ ἔστι, διαμένοι τὸ ἑαυτῆς ὂν κυρίως ἔχουσα κατὰ πάντα τρόπον ἀμείωτον, τῷ δὲ τοῦ πῶς εἶναι λόγῳ τὸ ὑφεστάναι θεϊκῶς λαβοῦσα τῆς περί τι ἄλλο κινήσεως τὴν ῥοπὴν παντελῶς μήτε γινώσκῃ, μήτε προσίηται. Ταύτῃ γοῦν "πολὺ τῆς προτέρας παραδοξοτέραν" τὴν πρὸς τὴν φύσιν τῶν ἀνθρώπων ὁ Λόγος ἐποιήσατο "κοινωνίαν," αὐτὴν τὴν φύσιν οὐσιωδῶς ἑαυτῷ καθ' ὑπόστασιν ἑνώσας.

Ambiguum 37

Ἐκ τοῦ αὐτοῦ, εἰς τό·

> Νυνὶ δέ μοι δέξαι τὴν κύησιν καὶ προσκίρτησον, καὶ εἰ μὴ ὡς Ἰωάννης ἀπὸ γαστρός [see Lk 1:41], ἀλλ' ὡς

beyond mixture with Him. In the first instance, nature did not in any way whatsoever obtain unity with God according to mode or principle either of substance or hypostasis, according to which all beings universally are seen to exist. Now, however, through the ineffable union, nature has obtained unity with God according to hypostasis, preserving unaltered, on the level of its essence, its proper principle of difference in relation to the divine essence, with respect to which it has become one and not different, by virtue of having been united to it in a union according to hypostasis, so that with regards to the principle of its being (according to which it was created and exists), nature should continue to abide with its essence strictly intact and in every way undiminished, while with regards to the principle of how it does exist, it should receive its subsistence in a divine manner, so that it would neither know nor admit of absolutely any impulse of movement [1289D] toward anything else. In this way, the Word entered into "communion" with human nature in a way that was "far more marvelous than the first," essentially uniting nature to Himself in a union according to hypostasis.

Ambiguum 37

From Saint Gregory's same sermon On the Nativity:

> Now then receive together with me the conception (i.e., of Christ) and leap before Him for joy, if not like

Δαβὶδ ἐπὶ *τῇ καταπαύσει τῆς κιβωτοῦ* [2 Kings 6:1–17; 1 Par 6:31; Ps 131(132):8].

2 Ἰωάννης ὁ μέγας οὐ μόνον μετανοίας καὶ τῆς κατὰ τὴν πρακτικὴν φιλοσοφίαν ἀπαθείας καὶ γνωστικῆς θεωρίας ἐστὶν εἰκών, τῆς μὲν ὡς κῆρυξ καὶ βαπτιστής, τῆς δὲ ὡς ἐρημίτης καὶ τοῦ κόσμου πάντη κεχωρισμένος, τῆς δὲ ὡς Λευίτης καὶ ἱερεὺς καὶ Θεοῦ Λόγου πρόδρομος, ἀλλὰ καὶ τῆς ἐν τούτοις κατὰ τὴν ἕξιν ἀτρεψίας σύμβολον, ὡς ἀπὸ γαστρὸς καὶ μέχρι θανάτου τὸν ἐν τούτοις τῆς ψυχῆς τόνον ἀμείλικτον διατηρήσας. Ὁ δὲ Δαβὶδ ἐξομολογήσεως, πράξεώς τε καὶ θεωρίας καὶ αὐτός ἐστιν εἰκών [see 2 Kings 12:13], ὡς τῆς Ἰουδαϊκῆς φυλῆς καὶ ποιμὴν πρότερον καὶ ὕστερον βασιλεὺς καὶ τῶν *ἀλλοφύλων* ἀναιρέτης [2 Kings 5:25], οὐ μὴν δὲ καὶ τῆς τούτων κατὰ τὴν ἕξιν ἀτρεψίας σύμβολον. Παρέπεσε γὰρ μετὰ τὴν ἐπίγνωσιν, ἀνθρώπινόν τι παθών, καὶ τὴν ἕξιν τῆς ἀρετῆς καὶ τῆς γνώσεως οὐκ ἐφύλαξεν ἄτρεπτον. Διὸ τυχὸν οὐδὲ ἀπὸ γαστρὸς τοῦ Λόγου *προσκιρτῆσαι* γέγραπται κατὰ τὸν μέγαν Ἰωάννην [see Lk 1:41], ἀλλὰ μετὰ τὴν *τῶν ἀλλοφύλων* τελείαν ἀναίρεσιν καὶ τὴν *τῆς κιβωτοῦ* ἀποκατάστασιν [see 2 Kings 6:2–5, 11–17], τουτέστι μετὰ τὴν τῶν παθῶν ὑποχώρησιν καὶ τὴν τῆς γνώσεως αὖθις ἐπάνοδον.

3 Τύπος οὖν ἐστιν ὁ μὲν Ἰωάννης πάντων τῶν κατ' ἀρετὴν καὶ γνῶσιν διὰ μετανοίας ἐν πνεύματι γεννωμένων, καὶ μέχρι τέλους διὰ προκοπῆς τὴν ἐν τούτοις ἕξιν ἄτρεπτον διατηρούντων, ὁ δὲ Δαβὶδ πάντων τῶν μετὰ τὴν ἐπίγνωσιν παραπιπτόντων, καὶ πάλιν διὰ μετανοίας τὸ

John in the womb, then at least like David *at the repose of the ark.*[1]

2 The great John is not only an image of repentance, the [1292A] dispassion of practical philosophy, and cognitive contemplation (for he is the first as a preacher and baptizer, the second as a hermit completely separated from the world, and the third as a Levite and priest and forerunner of God the Word), but he is also a symbol of the unchanging habit of mind that is common to them all, because from his mother's womb until his death he maintained his soul at its full intensity in all of them. David, on the other hand, is an image of confession, the practical life, and contemplation, as first the shepherd, then the king of the tribe of Judah, and then the destroyer of *enemy tribes.* In relation to these things, however, he is not a symbol of an unchanging habit of mind. For he fell subsequent to receiving knowledge, succumbing to a human weakness, and did not preserve unchanged the habit of virtue and knowledge. Perhaps this is why it is not [1292B] written of him, as it is of the great John, that he anticipated the Word by *leaping* in his mother's womb, but <that he *leaped*> only after the *enemy tribes* were utterly destroyed and *the ark* had come to its rest, that is, after the departure of the passions and the return of knowledge.

3 John, therefore, is a type of all those who through repentance are spiritually reborn in virtue and knowledge, and who through progress reach the end of their course having maintained their habit of mind unchanged. David, on the other hand, is a type of all those who have fallen after attaining knowledge, and who afterward through repen-

κατ' ἀρετὴν καὶ γνῶσιν ἐπαναγόντων τῆς ψυχῆς τῆς θείας χαρᾶς ἀγαλλίαμα. Σύντομος οὖν ὑπάρχων καὶ τῷ πνεύματι τὴν εἰς πλάτος τοῦ λόγου δύναμιν νοερῶς συστείλας ὁ μέγας διδάσκαλος, Ἰωάννῃ καὶ Δαβὶδ τοῖς μεγάλοις παρείκασε διὰ τῆς καθ' ἑκάτερον ἕξεως τοὺς τῶν θείων λογίων ἀκροατάς, ὡς ἑνὶ πάντως τούτων, καθάπερ οἶμαι, κατὰ τὸν ἐφ' ἑκάστῳ καλῶς ἀποδοθέντα τρόπον, ἑκάστου τῶν κατ' εὐσέβειαν ζώντων ἐνισχημένου, οἱονεὶ διαῤῥήδην βοῶν ὅτιπερ "Πάντες ὅσοι τὸν θεῖον τῆς ἀρετῆς καὶ τῆς γνώσεως ἐν ἑαυτοῖς διὰ μετανοίας κυϊσκόμενον ἐδέξασθε λόγον, ἢ κατὰ τὸν μέγαν Ἰωάννην ἐξ ἀρχῆς μέχρι τέλους διὰ προκοπῆς τὸ ἐπ' αὐτῷ τῆς ψυχῆς κατὰ τὴν ἕξιν ἀτρέπτως θεῖον διατηρήσατε σκίρτημα, μηδενὶ τὸ παράπαν ὑπαγόμενοι κακίας εἴδει καὶ ἀγνωσίᾳ, ἢ κατὰ τὸν μακάριον Δαβίδ, κἂν εἰ συμβέβηκέ τι κατὰ τὸν θεῖον δρόμον ὑμῖν ἀβούλητον, φιλοπόνως διὰ μετανοίας σπουδάσατε[1] πρὸς ἑαυτοὺς τὴν ἀρετὴν ἐπαναγαγεῖν καὶ τὴν γνῶσιν ὑπομονῆς τόνοις καὶ λόγων θείων ἀσκήμασι, καὶ μὴ τῇ ῥαθυμίᾳ τοῖς πάθεσιν ἔκδοτον ταύτην τὴν ἐν ὑμῖν θείαν, τῆς ἀρετῆς λέγω καὶ τῆς γνώσεως, ἐάσαντες κιβωτὸν τὸ τοῦ ἱερέως Ἠλὶ ὑπομένητε πάθος, καὶ *ὀπισθίως πεσόντες* περὶ *τὰς πύλας* τοῦ ναοῦ τοῦ ἐν Σηλὼμ *ἀποθάνητε*, τὸν ὦμον τῆς πράξεως *συντριβέντες* [see 1 Kings 4:12–18]."

4 Ὅπερ, ὡς οἶμαι, σαφέστερον διδάσκων ὁ μακάριος οὗτος πατὴρ ἐν τῷ εἰς τὴν "Καινὴν Κυριακὴν" λόγῳ, φησί· "*Ἄιδειν* δὲ *τῷ Κυρίῳ ᾆσμα καινὸν* κελευόμεθα [Ps 32(33):3, 95(96):1, 97(98):1, 149:1], εἴτε οἱ εἰς Βαβυλῶνα καὶ τὴν πονηρὰν σύγχυσιν κατασυρέντες ὑπὸ τῆς ἁμαρτίας, ἔπειτα

tance restored to the soul the gladness of divine joy that is found in virtue and knowledge. Now insofar as the great teacher is a man of few words, he spiritually and intellectively compressed the potential breadth of meaning contained in the words cited above,[2] and so compared those who hear divine words to the great John and David [1292C] through their respective habits of mind. For it is surely to one of the two, as it seems to me (in light of what we have said about each of them), that anyone living a pious life will correspond, as if the teacher were plainly saying: "All of you, who through repentance have conceived within yourselves the divine principle of virtue and knowledge, should strive to maintain, either like John or David, the divine leaping of joy. That is, either, like the great John, through a habit of mind that remains unchanged from the beginning to the end of your progress, without ever being drawn away by any form of evil or ignorance—or, short of this, in the manner of the blessed David, so that, even if something unwished for has befallen you on the divine path, you will labor strenuously to repent, [1292D] and to restore virtue and knowledge to yourselves through patient endurance and the practice of the divine commandments, lest you suffer the fate of the priest Eli, negligently exposing to the passions the divine ark of virtue and knowledge, and, *falling backward* by *the gates* of the temple of Shiloh, you *die, breaking* the back of the practical life."

4 I think that our blessed father teaches the same thing more clearly in his oration on the "New Sunday,"[3] when he says: "We are exhorted to *sing to the Lord a new song*, whether, after being dragged away by sin into the evil confusion of Babylon, [1293A] we have returned safely to Jerusalem (for

πρὸς Ἱερουσαλὴμ ἀνασωθέντες, κἀκεῖ μὲν οὐ δυνάμενοι *τὴν θείαν ᾄδειν ᾠδὴν ὡς ἐπὶ γῆς ἀλλοτρίας* [Ps 136(137):4], ἐνταῦθα δὲ νέαν ᾠδὴν καὶ πολιτείαν ἱστάμενοι, εἴτε οἱ μείναντες ἐν τῷ καλῷ καὶ προκόπτοντες, καὶ τὸ μὲν κατωρθωκότες ἤδη, τὸ δὲ κατορθοῦντες παρὰ τοῦ καινοποιοῦ Πνεύματος." Ταῦτα στοχαστικῶς κατὰ τὴν ἐμὴν ἀφροσύνην νενοηκότα τὸν διδάσκαλον φάναι νομίζω· "Νυνὶ δέ μοι δέξαι τὴν κύησιν καὶ προσκίρτησον, εἰ καὶ μὴ ὡς Ἰωάννης ἀπὸ γαστρός, ἀλλ' ὡς Δαβὶδ ἐπὶ τῇ καταπαύσει τῆς κιβωτοῦ," τῷ κατ' ἀξίαν καὶ γένος τῆς θεωρίας τρόπῳ τὴν τῶν εἰρημένων συνηρηκότα θεωρίαν.

5 Φασὶ γὰρ οἱ τῶν τοιούτων ἀκριβεῖς ἐπιμεληταὶ μυστηρίων καὶ τῶν ἐπ' αὐτοῖς πνευματικῶν λόγων ἐρασταὶ καὶ φιλοθεάμονες, τὸν καθόλου τῆς Γραφικῆς θεωρίας λόγον, ἕνα τυγχάνοντα, δεκαχῶς πλατυνόμενον θεωρεῖσθαι, τόπῳ, χρόνῳ, γένει, προσώπῳ, ἀξίᾳ, ἤγουν ἐπιτηδεύματι, πρακτικῇ, φυσικῇ, θεολογικῇ φιλοσοφίᾳ, ἐνεστῶτι, καὶ μέλλοντι, ἤγουν τύπῳ καὶ ἀληθείᾳ, καὶ αὖθις συναγόμενον τοὺς πέντε τρισὶ περιγράφειν τρόποις, καὶ πάλιν δυσὶ τοὺς τρεῖς, καὶ τοὺς δύο ἑνὶ συγκλείειν παντελῶς μὴ ἀριθμουμένῳ λόγῳ· οἷον τοὺς κατὰ χρόνον καὶ τόπον καὶ γένος καὶ πρόσωπον καὶ ἀξίαν, πέντε τυγχάνοντας, εἰς τρεῖς συνάγειν τοὺς τῆς πρακτικῆς καὶ φυσικῆς καὶ θεολογικῆς, τούτους δὲ πάλιν τρεῖς ὄντας, εἰς δύο, τοὺς τὸ παρόν τε καὶ τὸ μέλλον σημαίνοντας, καὶ τούτους εἰς τὸν τελεστικὸν καὶ ἁπλοῦν, ὥς φασι, καὶ πάντων περιεκτικὸν ἄρρητον λόγον, ἐξ οὗ κατὰ πρόοδον γέγονεν ἡ καθολικὴ

there we could not *sing the* divine *song in a foreign land,* but here we have found a new song and a new way of life), or whether we have remained in what is morally beautiful and have established our permanence in it or continue to make progress and persevere in this process through the Spirit who makes all things new."[4] These things then, put forward conjecturally, to the extent that my mindlessness allows, are what I think the teacher had in mind when he said: "Now, however, receive with me the conception and leap for joy, and if not like John in the womb, then at least like David at the repose of the ark," for the things we have unfolded here at length, he compressed by the mode of contemplation according to rank and genus.

5 For according to those who study these mysteries with precision, and [1293B] the lovers and devoted visionaries of the spiritual principles that pertain to them, the general principle of scriptural contemplation, though it happens to be one, is seen to expand in a tenfold manner: by place, time, genus, person, rank (that is, occupation), by practical, natural, and theological philosophy, by present and by future (that is, by type and truth). When, on the other hand, this principle is contracted, the first five modes are reduced to three, and the three to two, and the two are completely enfolded in the one principle that is not in any way susceptible of numeration.[5] For example, the five modes of place, time, genus, person, and rank are contracted into the second three, namely, the modes of practical, natural, and theological philosophy, and these three in turn are united with the next two, which signify present and future, and these last two are gathered into the perfecting, and simple (as they say), and ineffable inner principle that contains them all,

τῶν ὑπὸ θεωρίαν τῆς Γραφῆς τρόπων δεκάς, καὶ εἰς ὄν, ὡς ἀρχήν, κατὰ περιγραφὴν ἡ αὐτὴ δεκὰς ἀνατατικῶς εἰς μονάδα πάλιν συνάγεται.

6 Καὶ κατὰ μὲν χρόνον ὁ τῆς Γραφῆς θεωρεῖται λόγος, ἡνίκα τὸ "πότε," τὸ "ἦν," τὸ "ἔστι," τὸ "ἔσται," τὸ "πρὸ τοῦδε," τὸ "παρόν," τὸ "μετὰ τόδε," καὶ "ἐπὶ τοῦδε," καὶ "ἀπ᾽ ἀρχῆς," τὸ "παρελθόν," τὸ "μέλλον," ἐνιαυτούς τε καὶ καιροὺς καὶ μῆνας καὶ ἑβδομάδας καὶ ἡμέρας καὶ νύκτας καὶ τὰ τούτων μέρη, καὶ ἁπλῶς ὅσα ἐμφαντικὰ χρόνου, δηλοῖ· κατὰ δὲ τόπον, ὅταν οὐρανὸν καὶ γῆν καὶ ἀέρα καὶ θάλασσαν, οἰκουμένην, πέρατα, χώρας, νήσους, πόλεις, ναούς, κώμας, ἀγρούς, ὄρη, φάραγγας, ὁδούς, ποταμούς, ἐρήμους, ληνούς, ἅλωνας, ἀμπελῶνας, καὶ ἁπλῶς ὅσα τόπον χαρακτηρίζειν δύναται, σημαίνῃ· κατὰ γένος δέ, καθολικῶς μὲν ὁπόταν "ἀγγέλους" ἢ ὅσα τῆς ἐν οὐρανοῖς ἐστι τῶν νοερῶν οὐσιῶν διακοσμήσεως, πρὸς δὲ καὶ ἥλιον καὶ σελήνην, ἀστέρας, πῦρ, καὶ ὅσα ἐν ἀέρι, ἐν γῇ, ἐν θαλάσσῃ τυγχάνει ὄντα ἢ ζῶα ἢ ζωόφυτα, ἢ φυτά, καὶ ὅσα ἐκ γῆς μεταλλεύεται καὶ τέχναις ἀνθρώπων ὑποπίπτει, καὶ ὅσα ἕτερα τοιαῦτα δηλοῖ· ἰδιοτρόπως δὲ πάλιν, ὅταν ἀνθρώπους, ἔθνη, λαούς, γλώσσας, φυλάς, πατριάς, καὶ ὅσα τοιαῦτα, σὺν ἀριθμῷ ἢ ἀριθμοῦ χωρὶς ὀνομάζῃ· κατὰ πρόσωπον δέ, ὅταν τόνδε τὸν ἄγγελον ἢ τόνδε τὸν ἀρχάγγελον ἢ Σεραφὶμ ἢ ὅσα τῶν ἐν οὐρανοῖς διαιτωμένων

from which [1293C] the universal set of ten modes for the contemplation of Scripture comes forth in procession, and to which they return (for therein lies its origin as a tenfold reality), being gathered up in an ascending movement through contraction back into a monad.[6]

6 Now the inner principle of Scripture is contemplated according to time whenever the "when," or the "was," or the "is," or the "shall be," or the "before that," or the "present," or the "after which," and the "in the course of which," and the "from the beginning," and the "past," and the "future," are used to indicate years, seasons, months, weeks, days, nights, and their various divisions, and in general anything that is indicative of time. The mode of place is contemplated when heaven, earth, air, the sea, the inhabited world, the limits of that world, countries, islands, cities, temples, villages, fields, mountains, ravines, roads, rivers, deserts, winepresses, threshing floors, and vineyards are mentioned, and in general with whatever can be characterized as a place. The category of genus [1293D] emerges whenever any general mention is made of "angels," or of any of the other ranks of intellective beings that adorn the heavens, as well as of things like the sun, the moon, the stars, fire, and whatever is in the air, or on the earth, or in the sea, whether animals, zoophytes,[7] or plants, and whatever materials are extracted from the earth and worked by man and his arts, and whatever is like these things—and also, in a special way, men, nations, peoples, languages, tribes, clans, and the like, with or without number. Genus is further distinguished by person when the name of a particular angel or archangel or seraphim is given (or of any of the other intellective beings

νοερῶν οὐσιῶν ἐξ ὀνόματος καλῇ, ἢ Ἀβραὰμ ἢ Ἰσαὰκ ἢ Ἰακὼβ ἢ ἕτερόν τινα τῶν ἐν ἐπαίνῳ ἢ ψόγῳ τῇ Γραφῇ κειμένων, δι' ὀνόματος παραδηλοῖ· κατ' ἀξίαν δέ, ἡνίκα βασιλείαν ἢ βασιλέα ἢ ποιμένα ἢ ποίμνην ἢ ἱερέα ἢ ἱερωσύνην ἢ γεωργὸν ἢ στρατηγὸν ἢ ἀρχιτέκτονα, καὶ ἁπλῶς εἴ τι ἄλλο τῶν οἷς διῄρηται τὸ ἀνθρώπινον γένος ἐπιτηδεύμασι.

7 Ταῦτα γὰρ πάντα ὅσα τοῖς πέντε περιεχόμενα τρόποις ἔδειξεν ὁ λόγος, οὐσίᾳ καὶ δυνάμει καὶ ἐνεργείᾳ, ταῖς περὶ αὐτὰ πρώταις διαιρέσεσι, συνιστάμενα, ἢ κινεῖ πάντως ἢ κινεῖται, ἢ ἐνεργεῖται ἢ ἐνεργεῖ, ἢ θεωρεῖ ἢ θεωρεῖται, ἢ λαλεῖ ἢ λαλεῖται, ἢ διδάσκει ἢ διδάσκεται, ἢ ἐπιτροπὴν ἢ ἀποτροπὴν δέχεται, καὶ ἁπλῶς, ἵνα συνελὼν εἴπω, ἢ ποιοῦντα ἢ πάσχοντα τὴν πρακτικὴν καὶ τὴν φυσικὴν καὶ τὴν θεολογικὴν κατὰ συμπλοκὴν δι' ἀλλήλων ποικίλως ἡμῖν εἰσηγοῦνται φιλοσοφίαν, ἑκάστου δηλαδὴ τῶν ὠνομασμένων πολυτρόπως ταῖς περὶ αὐτὸ κατὰ τὴν θεωρίαν ἐπινοίαις ἐπαινετῶς ἢ ψεκτῶς λαμβανομένου, καὶ τοὺς ἐπ' αὐτῷ ποιητέους ἢ οὐ ποιητέους, ἢ φυσικοὺς ἢ ἀφυσίκους, ἢ νοητοὺς ἢ ἀνοήτους λόγους ἐκφαίνοντος. Διττὸς γάρ, ὡς ἔφην, ὁ ἐφ' ἑκάστῳ λόγῳ τρόπος ἐστί, κατὰ τὸ δυνατὸν τῷ ποιουμένῳ τὴν ἐπ' αὐτοῖς συνετῶς τῆς θεωρίας ἐξέτασιν, ἵνα ἔκ τε τῆς τῶν ποιητέων καὶ φυσικῶν καὶ νοητῶν λόγων θέσεως, καὶ ἐκ τῆς τῶν οὐ ποιητέων καὶ ἀφυσίκων καὶ ἀνοήτων φαντασιῶν ἀφαιρέσεως, ἡ πρακτικὴ καὶ ἡ

residing in the heavens), or when it gives the name of Abraham, Isaac, or Jacob, or any other name mentioned in Scripture, regardless if the name in question is held up for praise or blame; [1296A] and again into rank, whenever it describes something as a kingdom or a king, or a shepherd or a flock, or a priest or priesthood, or a farmer, or a general, or a builder, and in general any activity with which human beings are occupied.

7 For all of these things, which our discussion has shown to be contained within the five modes, are, in their primary divisions, constituted of substance, potency, and activity, whether they move or are moved, or whether they are acted on or act, or whether they contemplate or are contemplated, whether they speak or are spoken, whether they teach or are taught, whether they call for acceptance or rejection, and simply, to speak concisely, whether in an active or in a passive manner they introduce us to practical, natural, and theological philosophy by means of their variegated combination with one another. To be sure, each of the things we have named can be understood under various modes [1296B] through concepts about it gathered through contemplation, in a way that denotes either praise or blame, and it manifests the principles that pertain to it, whether these should be practiced or avoided, whether they are natural or unnatural, intelligible or unintelligible. For, as I have said, there is a double mode for each item, according to the capacity of the person who undertakes an intelligent examination of their respective contemplation. Through, then, the affirmation of those principles that are practicable, natural, and intelligible, and the negation of those that are not to be practiced, are unnatural, and are mere mindless imaginings, the pious

φυσικὴ καὶ ἡ θεολογικὴ περιποιηθῇ τοῖς εὐσεβέσι φιλοσοφία, ταὐτὸν δέ ἐστιν εἰπεῖν, φιλοθεΐα.

8 Καὶ αὗται δὲ πάλιν τῷ τε παρόντι καὶ τῷ μέλλοντι διαιροῦνται, ὡς σκιὰν ἔχουσαι καὶ ἀλήθειαν καὶ τύπον καὶ ἀρχετυπίαν. Ὡς δ' ἂν ὑπερφυῶς τε καὶ ὑψηλῶς δυνατόν ἐστι κατὰ τὸν αἰῶνα τοῦτον τῷ ἀνθρώπῳ τὸ ἀκρότατον φθάσαντες μέτρον τῆς ἀρετῆς καὶ τῆς γνώσεως καὶ τῆς σοφίας περιγενέσθαι τὴν τῶν θείων ἐπιστήμην, ἐν τύπῳ καὶ εἰκόνι τῶν ἀρχετύπων ἐστί. Τύπος γάρ ἐστιν ὡς ἀληθῶς πᾶσα παρ' ἡμῶν νῦν εἶναι νομιζομένη ἀλήθεια, καὶ *σκιὰ* τοῦ μείζονος Λόγου καὶ *εἰκών* [see Col 2:17; Hbr 10:1]. Ὁ ἐν ὅλοις κατὰ τὸ παρὸν πρὸς τὸ μέλλον καὶ τῶν ὅλων ποιητικὸς Λόγος κατανοούμενός ἐστιν ὡς ἐν τύπῳ καὶ ἀληθείᾳ, καὶ ὢν καὶ φαινόμενος καὶ ἐν οὐδενὶ τὸ παράπαν ὑπάρχων οὐδὲ φαινόμενος,[2] ὡς ὑπὲρ τὸ παρὸν καὶ τὸ μέλλον ὤν, καὶ ὑπὲρ τύπον καὶ ἀλήθειαν, τῷ μηδὲν ἔχειν ἀντικείμενον συνθεωρούμενον. Ἀντίκειται δὲ τῇ ἀληθείᾳ τὸ ψεῦδος. Ὑπὲρ ἀλήθειαν ἄρα ὁ πρὸς ὃν τὰ πάντα συνάγεται Λόγος, καὶ αὖθις, ὡς ἄνθρωπος καὶ Θεὸς ὑπάρχων, καὶ ὑπὲρ πᾶσαν ὢν ἀληθῶς ἀνθρωπότητά τε καὶ θεότητα.

9 Συνάγονται τοίνυν οἱ μὲν πρότεροι πέντε τρόποι κατὰ τὴν ἐπ' αὐτοῖς πολύτροπον θεωρίαν εἰς πρακτικὴν καὶ φυσικὴν καὶ θεολογικὴν φιλοσοφίαν, αὗται δὲ πάλιν εἰς τὸ παρὸν καὶ εἰς τὸ μέλλον, ἤτοι τύπον καὶ ἀλήθειαν, τὸ παρὸν δὲ καὶ τὸ μέλλον εἰς τὸ ἀρχικόν, ἤγουν τὸν *ἐν ἀρχῇ Λόγον* [John 1:1], τὸν ποιοῦντα παθεῖν αὐτὸν καὶ ἰδεῖν τοὺς ἀξίους αὐτοῦ γενομένους, καὶ διὰ τῶν εἰρημένων

will attain to practical, natural, and theological philosophy, which is the same as saying the love of God.

8 And these three modes of philosophy are further divided into present and future, for like a shadow they stand in relation to truth, type, and archetype.[8] That man is able, in [1296C] this present age, in a manner that is lofty and beyond nature, to reach the most extreme measure of virtue and knowledge and wisdom, and attain the science of divine realities, is something that occurs through the types and images of the archetypes. This is because everything that is now reckoned by us to be truth is in fact a type, and the *shadow* and *image* of the greater Word. For the Word, who created all things, and who is in all things according to the relation of present to the future, is comprehended both in type and in truth, in which He is present both in being and manifestation, and yet He is manifested in absolutely nothing, for inasmuch as He transcends the present and the future, He transcends both type and truth, for He contains nothing that might be considered contrary to Him. But truth has a contrary: falsehood. Therefore the Word in whom the universe is gathered transcends the truth, and also, insofar as He is man and God, [1296D] He truly transcends all humanity and divinity.

9 Therefore the first five modes, through the multiform contemplation to which they are subject, are gathered together into practical, natural, and theological philosophy, and these three are further gathered into the modes of present and future, that is, type and truth. Present and future, in turn, are gathered up in the beginning, that is, in the *Word who is in the beginning,* who enables the worthy to experience and see Him, for, in the manner described above, they

φιλοπόνως τὴν πρὸς αὐτὸν ποιησαμένους πορείαν, καὶ τὴν δι' αὐτοὺς γενομένην δεκάδα δι' αὐτὸν ποιησαμένους μονάδα, τὴν αὐτοὺς ἐκτινάξασαν[3] παντὸς ἐμπαθοῦς τε καὶ φυσικοῦ καὶ νοητοῦ κινήματος, καὶ τὴν ἐν χάριτι θείαν αὐτοῖς κατὰ τὴν ὁλόκληρον ἕξιν ἐμμορφώσασαν τῆς κατὰ φύσιν θείας ἁπλότητος ἰδιότητα. Ἰστέον δὲ καὶ τοῦτο, ὅτι τῆς μὲν προνοίας ὁ λόγος τῇ φυσικῇ, καὶ ὁ τῆς κρίσεως λόγος τῇ πρακτικῇ κατέσπαρται φιλοσοφίᾳ, κατὰ τοὺς αὐτοῖς πρέποντας τρόπους, οἷς διὰ τῆς θεωρίας τῶν ὄντων τε καὶ γινομένων ἐμφαίνονται.

10 Ταῦτα, καθὼς εἴρηται, νενοηκότα τὸν θεόφρονα τοῦτον διδάσκαλον ὡς[4] οἶμαι προσφόρως τοὺς ὀνομασθέντας ἁγίους ἐκ τοῦ κατὰ γένος καὶ ἀξίαν τρόπου τῆς ἐπ' αὐτοῖς θεωρίας καλέσαι, τὸν δὲ μέγαν Ἰωάννην καὶ ἐκ τοῦ τόπου. Διόπερ ὁ μὲν ἅγιος Ἰωάννης, ὡς μὲν κῆρυξ μετανοίας, πράξεώς ἐστιν εἰκών, ὡς δὲ ἐρημίτης, ἀπαθείας, ὡς Λευΐτης δὲ καὶ ἱερεύς, γνωστικῆς θεωρίας, ὡς δὲ τοῦ Λόγου *προσκιρτήσας ἀπὸ γαστρός* [see Lk 1:41], ἀτρεψίας καὶ τῆς κατ' ἀρετὴν καὶ γνῶσιν ἕξεώς ἐστι σύμβολον· ὁ δὲ ἅγιος Δαβίδ, ὡς μὲν Ἰουδαῖος καὶ ποιμήν, τὴν δι' ἐξομολογήσεως πρακτικὴν φιλοσοφίαν εἰκονίζεται, ὡς δὲ βασιλεὺς Ἰσραήλ, τὴν θεωρητικὴν εἰσηγεῖται μυσταγωγίαν. Γένος οὖν τοῦ μὲν ἁγίου Ἰωάννου τὸ ἔθνος καὶ ἡ φυλὴ ἐξ ὧν ὑπῆρχε, ἀξία δὲ τὸ κήρυγμα καὶ ἡ ἱερωσύνη, καὶ τόπος ἡ ἔρημος ἐν ᾗ διῆγε· τοῦ δὲ ἁγίου Δαβὶδ ὡσαύτως, τὸ μὲν γένος τὸ ἔθνος ἐστὶ καὶ ἡ φυλή, τὸ δὲ ἐπιτήδευμα, ἤγουν

diligently pursued their course to Him, and it was for Him that they transformed into a monad what for their sakes had become a decad, which expelled from them every impassioned movement whether natural [1297A] or intellectual, and which by divine grace formed within them, throughout their whole habit of mind, the quality of simplicity that is natural to the Divine. We should also know this: the principles of providence and judgment have been planted within natural and practical philosophy respectively, consistent with the modes that are proper to them, and they come to light through the contemplation both of beings and of things coming into being.

These things, then, as I have said, were what that godly-minded teacher was thinking, and it seems to me that whereas he quite fittingly identified the saints by the modes of genus and rank which belong to them through contemplation, he also identified the great John by the mode of place. This is because Saint John, as a preacher of repentance, is an image of the practical life, as a hermit he is an image of dispassion, and as a Levite and priest he is an image of cognitive contemplation. And inasmuch as he *leaped in his mother's womb* [1297B] at the approach of the Word, he is a symbol of an unchanging habit of virtue and knowledge. Saint David, on the other hand, as a Judean and a shepherd, is an image of practical philosophy arrived at through confession; but as the king of Israel he represents initiation into contemplation. The genus of Saint John is the nation and tribe from which he had his existence, while his rank and occupation were preaching and the priesthood; his place was the desert in which he dwelled. The same is true for Saint David: his genus is his nation and tribe, while his

ἀξία, ἡ ποιμαντικὴ καὶ ἡ βασιλεία, αἷς ἑκάτερος, ἀναλόγως ἑαυτῷ κατὰ τὸν πρέποντα λόγον τῶν ἐπ' αὐτῷ λεγομένων τρόπων θεωρούμενος, τὸ δι' αὐτοῦ δηλούμενον ἀπταίστως μυστήριον δείκνυσιν.

Ambiguum 38

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἂν εἰς Αἴγυπτον φεύγῃ [see Mt 2:13–14], προθύμως συμφυγαδεύθητι· καλὸν τῷ Χριστῷ συμφεύγειν διωκομένῳ. Ἂν ἐν Αἰγύπτῳ βραδύνῃ, κάλεσον αὐτὸν ἐξ Αἰγύπτου [see Mt 2:15], καλῶς ἐκεῖ προσκυνούμενον.

2 Δεῖ, καθάπερ οἶμαι, πρὸς τῷ γινώσκειν εἰς Αἴγυπτον φυγόντα τὸν Κύριον καὶ ὑπὸ τίνος διωκόμενον κατὰ τὸ ἀκόλουθον εἰδέναι. Φεύγει τοίνυν ὁ Κύριος οὐ μόνον ἁπλῶς εἰς Αἴγυπτον, ἀλλὰ καὶ ὑπὸ Ἡρῴδου διωκόμενος, τοῦ τηνικαῦτα τῆς Ἰουδαίας γῆς βασιλεύοντος. Ἑρμηνεύεται δὲ ὁ Ἡρῴδης, ὥς φασι, "πάθος" καὶ "δερμάτινος" καὶ "φύσις," ἡ δὲ Αἴγυπτος καὶ αὐτὴ πολλαχῶς λαμβάνεται, κατὰ τὰς ἐπ' αὐτῇ τῶν θεωρητικῶν τρόπων ἐπινοίας, ποτὲ μὲν εἰς τὸν ἐνεστῶτα κόσμον, ποτὲ δὲ εἰς τὴν σάρκα, ποτὲ δὲ εἰς τὴν ἁμαρτίαν, ποτὲ δὲ εἰς τὴν ἄγνοιαν, ποτὲ δὲ εἰς *τὴν κάκωσιν* [Ex 3:7; Act 7:34], καθ' ἣν μάλιστα νῦν

occupation, that is, his rank, is that of shepherd and king. By means of these modes, each of these saints, when seen for what he is in light of the proper principle of the modes that apply to him, unfailingly reveals the mystery that is made known through him. [1297C]

Ambiguum 38

From Saint Gregory's same oration On the Nativity:

> If He flees into Egypt, eagerly flee together with Him, for it is good to flee together with the persecuted Christ. Should He linger in Egypt, call Him out of Egypt, for there He is rightly worshiped.[1]

2 In addition to knowing that the Lord fled to Egypt, I think one also needs to know who was persecuting Him. The Lord does not simply flee to Egypt, but He is persecuted by Herod, who at that time was ruling in the land of Judea. They say that Herod means "passion," "made of skin," and "nature." Egypt, too, is understood in many ways, according to the meanings of which it admits through the modes of contemplation. Sometimes it designates the present [1297D] world, or sometimes the flesh, at other times it designates sin, or ignorance, or *affliction,* and it is surely in

ἐπιβολὴν πρέπον ἐστὶν ἐκδέξασθαι τὴν εἰς Αἴγυπτον τοῦ Κυρίου φυγήν. "Καλὸν" οὖν "ἐστι συμφεύγειν εἰς Αἴγυπτον τῷ Χριστῷ," τουτέστι τῷ ἐν ἡμῖν διαγνωστικῷ θείῳ λόγῳ, διὰ νηπιότητα τέως διωκομένῳ δι' ἡμᾶς τοὺς κατ' αὐτὸν νηπιάζοντας, ὑπὸ τοῦ κρατοῦντος ἡμῶν ἔτι καὶ βασιλεύοντος διὰ τῶν ἐμπαθῶν τῆς σαρκὸς κινημάτων *χοϊκοῦ φρονήματος* [see 1 Cor 15:47; Rom 8:6], εἰς τὴν διὰ τῆς πρακτικῆς κάκωσιν, ἕως οὗ θάνατος ἡμῖν μηνυθῇ διὰ τῆς ἀπαθείας *τῶν ζητούντων τὴν ψυχὴν τοῦ* ἐν ἡμῖν νηπιάζοντος θειοτάτου λόγου [see Mt 2:20], τουτέστι τῶν τὴν ἡμῶν κατὰ τὸν λόγον θεοτελῆ ζωὴν νεκρῶσαι θελόντων, καὶ τὴν χριστοειδῆ κατάστασιν, ἤγουν ἕξιν, ἀφανίσαι μαινομένων, τοῦ διὰ τῆς ἡμῶν ἀδιστάκτου κατὰ προαίρεσιν προθύμιας, ὥσπερ διὰ *νεφέλης κούφης*, ἐπιβαίνοντος ἡμῶν τῇ *Αἰγύπτῳ*, λέγω δὲ τῇ σαρκί, καὶ τὰ ταύτης κινήματά τε καὶ παθήματα, ὥσπερ τινὰ *χειροποίητα* εἴδωλα, *κατασείοντος* [Is 19:1] καὶ τῆς ἕδρας μετακινοῦντός τε καὶ παντελῶς τῆς ψυχῆς ἀπωθουμένου καὶ εἰς ἑαυτὸν μετὰ τὴν ἐκείνων[1] ἀποβολὴν δεόντως μετάγοντος τὴν προσκύνησιν. Οὕτω μὲν οὖν "συμφεύγομεν καλῶς τῷ Χριστῷ διωκομένῳ," τῆς σὺν αὐτῷ φυγῆς διὰ τῆς ἑκουσίου κακώσεως καλὸν λαμβάνοντες μισθὸν τὴν ἀπάθειαν.

3 Καλοῦμεν δὲ πάλιν τὸν Χριστὸν "ἐξ Αἰγύπτου" μὴ ἐῶντες τὸν ἐν ἡμῖν θεῖον τῆς διαγνώσεως λόγον μετὰ τὴν τῶν παθῶν ὑποχώρησιν καὶ τελείαν νέκρωσιν ταῖς κατὰ τῶν μὴ ὄντων μηχαναῖς ἀνοήτως προσανέχειν, μηδὲ σάρκα Λόγον ἐν ἑαυτοῖς μόνον ἢ ἐν ἑτέροις ἡμῖν προσομιλοῦσιν αὐτὸν συγχωροῦντες γινώσκεσθαι. Ἀλλὰ καλῶς τε καὶ

this last sense that we should understand the Lord's flight to Egypt. So "it is good to flee together with Christ to Egypt," that is, together with the divine discerning reason that dwells within us (which is now persecuted on account of His infancy because of our infancy, for we are infants compared to Him), pursued by the *earthly mind* that still reigns and rules over us from the impassioned movements of the flesh, leading us to the [1300A] "afflictions" of the practical life, until such time as the advent of dispassion informs us of the death of *those who sought the life of the* most divine reason, which lives like a child within us. What they seek to kill is the rational life within us which is perfected in God, and they rage to destroy the form of Christ, that is, our habit of mind, for it is through our free and unhesitating power of choice, as if through a *light cloud,* that He sets foot on our *Egypt,* that is, the flesh, and *throws down headlong* its movements and passions, as if they were so many *handmade* idols, and thus He sets in motion the foundation and seat of the soul and completely sweeps it aside, and having removed all the idols, redirects worship to Himself, as is right.[2] It is in this manner, then, that "it is good for us to flee together with the persecuted Christ," [1300B] receiving, through our voluntary affliction, dispassion as a good reward for our flight with Him.

3 Again, we call Christ "out of Egypt," when, subsequent to the departure of the passions and their complete mortification, we neither allow the divine, discerning reason within us to dwell mindlessly on contrivances concerning things that do not exist, nor cede a place within ourselves or others for the Word to be known solely as flesh. But after preparing ourselves properly and faithfully in the types of practical

πιστῶς ἐν τοῖς κατὰ τὴν κάκωσιν τῆς πρακτικῆς φιλοσοφίας τύποις διὰ τῶν ἀρετῶν προπαιδευθέντες, ἀναβαίνωμεν ἐκ τούτων διὰ θεωρίας ἐπὶ τὴν ὧν εἰσι τύποι καὶ προχαράγματα γνῶσιν, ὥσπερ ἀπό τινος Αἰγύπτου εἰς τὴν Ἰούδα καλῶς ἀναβαίνοντες καὶ τοὺς σὺν ἡμῖν ἀναβαίνειν διδάσκοντες, καὶ ἀπὸ τοῦ σάρκα Λόγον εἰδέναι τὸν Χριστὸν διὰ τῆς πρακτικῆς μεταβαίνωμεν ἐπὶ *τὴν δόξαν τὴν ὡς Μονογενοῦς παρὰ Πατρὸς* αὐτοῦ γνῶσιν [John 1:14].

4 Οὕτω τις καλῶς τε καὶ εὐσεβῶς "συμφεύγει Χριστῷ διωκομένῳ," καὶ οὕτω πάλιν αὐτὸν "καλεῖ" πρὸς θεωρίαν καὶ γνῶσιν ἀπὸ τῆς πρακτικῆς μεταβαίνων, πάντα ποιῶν σὺν τῷ Λόγῳ κατὰ τὸν Λόγον ὑπὲρ τοῦ Λόγου. Μὴ φανήτω δέ σοι παράδοξον εἰς τὴν κατ' ἀρετὴν ληφθεῖσα νῦν ἡ "Αἴγυπτος" κάκωσιν, ἀλλ' ἐπίσκηψον ἀκριβῶς τοῖς κατὰ τὴν Παλαιὰν ἱστορηθεῖσι, πῶς οὐ μόνον τὸν Ἰσραὴλ ἐπίεζε πλινθουργοῦντα, ἀλλὰ καὶ αὐτοὺς Αἰγυπτίους διὰ τῆς Μωσέως ἐπιδημίας εἰς φθορὰν ἐβασάνιζε [see Ex 2:11–12]. "Κάκωσις" γὰρ ὥσπερ καὶ "σκότος," ὡς ἔφην, ἡ Αἴγυπτος ἑρμηνεύεται. Πᾶσα δὲ κατὰ τὸν εἰκότα λόγον ἑρμηνεία τὴν ἐπαινετὴν ἐπιδέχεται καὶ τὴν ψεκτὴν τοῦ ὑποκειμένου[2] διὰ τῆς θεωρίας ὡς ἐπὶ τὸ πλεῖστον ἔννοιαν. Εἰ τοίνυν σαρκὸς εὐεκτούσης καὶ πιαινομένης τοῖς πάθεσιν ἡ ψυχὴ βασανίζεται καὶ σκοτίζεται τῆς τῶν ἀρετῶν ἕξεως καὶ τοῦ φωτισμοῦ τῆς γνώσεως ὑποχωρούντων, τὸν αὐτὸν τρόπον πάντως κατὰ τὸ εἰκός, καὶ τῆς ψυχῆς τῷ θείῳ κάλλει τῶν ἀρετῶν καὶ τῷ φωτισμῷ τῆς γνώσεως φρουρουμένης τε καὶ λαμπρυνομένης, *ὁ ἔξω ἄνθρωπος διαφθείρεται* [2 Cor 4:16], τῆς σαρκὸς διὰ τὴν ἐπιδημίαν

philosophy that require affliction for the acquisition of the virtues, let us ascend through contemplation from these to the knowledge of which they are types and preliminary markings, as if ascending properly from a kind of Egypt to the land of Judea, teaching those with us also to ascend; and from knowing Christ the Word as flesh, let us through the practical life pass over to *the* [1300C] *glory* that is the knowledge of Him *as the only-begotten Son of the Father.*

4 This, then, is how someone can rightly and reverently "flee together with the persecuted Christ," and this is how he can also "call him," passing beyond the practical life to contemplation and knowledge, doing all things with the Word, according to the Word, and for the Word. And do not think it strange that "Egypt" is understood here as the affliction necessary for the acquisition of virtue, but consider carefully what has been written in the Old Testament, for not only were the Israelites afflicted by the making of bricks, but with the advent of Moses the Egyptians themselves were plagued with death. For Egypt means both "affliction" and "darkness," as I said a moment ago, but through contemplation the subject of every proper interpretation generally admits the notion either of what is praiseworthy or deserving of [1300D] censure. If, therefore, the flesh flourishes and burgeons, the soul is oppressed by the passions and plunged into darkness (because the habit of the virtues and the light of knowledge have receded). Conversely, when the soul is fortified and made resplendent with the divine beauty of the virtues, and shines with the light of knowledge, the *outer man wastes away,* for with the advent of the Word, the soul puts off the natural vigor of the flesh, in

τοῦ Λόγου τὴν φυσικὴν εὐεξίαν ἀποβαλλομένης, ἐν ᾗ κρυπτόμενος μᾶλλον δὲ βασιλεύων, ὁ *τὴν ἐπὶ τοῦ ὀμφαλοῦ δύναμιν ἔχων* δράκων [Job 40:11], οἷόν τις "τῶν καλῶν σκεδαστὴς Φαραὼ" ἀόρατος, διεῖρπε τὴν ψυχὴν τοῖς καθ' ἁμαρτίαν δήγμασι βάλλων, ὃς διὰ τοῦ κατὰ μέρος τὸ *φρόνημα τῆς σαρκὸς* [Rom 8:6] σβέννυσθαι κατὰ τὴν πρακτικὴν κακουχίαν ὑποχωρεῖ τελείως νεκρούμενος, οὐδὲ ἴχνος τῆς ποτε τυραννίδος εἰκότως ἀφείς, ὥστε βοᾷν διὰ Χριστοῦ δύνασθαι τοὺς τῆς ἐλευθερίας τετυχηκότας, καὶ πρὸ τῆς γενικῆς ἀναστάσεως διὰ τὴν ἤδη γεγενημένην αὐτοῖς τῆς προαιρέσεως ἐθελούσιον ἀνάστασιν, *Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;* [1 Cor 15:55], τὴν ἡδονὴν λέγοντες τῆς σαρκὸς καὶ τὴν συνημμένην αὐτῇ τῆς ψυχῆς ἐκ τῆς ἀγνοίας ἀπάτην, δι' ὧν ποτε πρὸ τοῦ Χριστοῦ κρατῶν τῆς ἀνθρωπίνης φύσεως ὁ παμμίαρος διάβολος ἀφειδῶς διετίτρα[3] τῷ κέντρῳ τῆς ἡδονῆς τὴν τῶν ἀνθρώπων φύσιν, καὶ φιλονείκως τῷ ξίφει τῆς ἀπάτης πρὸς ἀπώλειαν αὐτὴν ὑπεσύρετο.

Ambiguum 39

Τοῦ αὐτοῦ ἐκ τοῦ εἰς τὰ Φῶτα λόγου, εἰς τό·

> Εἴπερ ἀσεβεῖν αὐτοὺς ἔδει πάντως καὶ τῆς τοῦ Θεοῦ δόξης ἀποπεσεῖν [see Rom 3:23], εἰς εἴδωλα κατενεχθέντας καὶ τέχνης ἔργα καὶ χειρῶν πλάσματα,

which lies hidden, or rather over which rules, the dragon *whose power is the navel*, like an invisible Pharaoh "scattering good things,"[3] slithering like a serpent and sinking the teeth of sin into the soul. Yet with the gradual eradication of *the mind of flesh* through the hardships of the practical life, [1301A] he ebbs away like a dissolving corpse, leaving not even so much as a trace of his former tyranny, so that those who have attained their freedom through Christ can cry out, even before the general resurrection (on account of the voluntary resurrection of their will that has already taken place), and say: *Death, where is thy sting? Hades, where is thy victory?* In other words, the pleasure of the flesh and its affinitive power to deceive the soul through ignorance, by means of which, before the advent of Christ, the all-abominable devil held sway over human nature, and without pity wounded it with the sting of pleasure, relentlessly driving it to destruction by the sword of deception. [1301B]

Ambiguum 39

From Saint Gregory's oration On the Theophany:

> So if they were absolutely bound to be impious, and to fall away from the glory of God, being led astray to idols and fabrications of art and things fashioned by

μὴ ἄλλο τι κατ' αὐτῶν εὔξασθαι τοὺς νοῦν ἔχοντας,
ἢ τοιαῦτα σεβασθῆναι καὶ οὕτω τιμῆσαι.

2 Τούτων ἀναγνωσθέντων εἴπατε, τινὲς τῶν ἀκροωμένων ἐπέσκηψαν τῷ διδασκάλῳ, φάσκοντες μὴ δίκαιον εἶναι "τοὺς νοῦν ἔχοντας" καὶ εὐαγγελικῶς ζῆν προθεμένους κατά τινος "εὔξασθαι τοιαῦτα σεβασθῆναι καὶ οὕτω τιμῆσαι." Πρὸς οὓς ἐμὸν μὲν οὐδέν, ὃ δὲ παρά τινος γέροντος τὰ θεῖα σοφοῦ καὶ τὴν τῶν πατέρων περὶ πολλοῦ ποιουμένου διδασκαλίαν ἐδιδάχθην περὶ τούτου, φημί. Ὁ ἅγιος καὶ μακάριος πατὴρ ἡμῶν καὶ διδάσκαλος Γρηγόριος, ὦ οὗτοι (ὡς γὰρ παροῦσιν αὐτοῖς διαλεχθήσομαι), θεασάμενος τοὺς Ἕλληνας προηγουμένως οὕτως ἀλόγως πλανηθέντας, καὶ τῆς περὶ τοῦ κυρίως ὄντος Θεοῦ πάμπαν ἐννοίας ἀπαχθέντας, συμπαθείας νόμῳ ταῦτα διέξεισιν, ἵνα ἐκ τῆς τῶν σεβασμάτων ἀλογίας τε καὶ εὐτελείας, μᾶλλον δὲ κυριώτερον εἰπεῖν βδελυρίας, πολλῇ τῶν ἐπιχειρηματικῶν λόγων αὐτοῖς γενομένῃ τῶν σεβασμάτων ἀνασκευῇ ῥᾴστη γένηται αὐτοῖς πρὸς ὀρθοτομίαν ἡ ἄνοδος, προσέτι γε μὴν καὶ μηδέ τινα τούτων κακοδοξίᾳ κατασυρῆναι, διὰ τὸ τὴν ἀπάτην ἐκ τοῦ προχείρου πᾶσιν εὔδηλον εἶναι καὶ εὐφώρατον, μηδενὶ τιμίῳ δοκοῦντι συγκαλύπτουσαν τὸ λανθάνον κακόν.

hands, men of sense could not imprecate anything worse upon them than that they might worship and honor such things.[1]

2 You stated that, when these words were read, some of those who were listening denounced the teacher, saying that it was not right for "men of sense," and who intend to live according to the Gospel, to be "imprecating" that others "might worship and honor such things." To these people I have nothing of my own to say, but I will share with you what I once learned about this from a certain elder, who was wise in divine matters, and who greatly esteemed the teaching of the fathers.[2] Our holy and [1301C] blessed father and teacher, Gregory, my good sirs—for I will address these men as if they were present—seeing that previously the Greeks were so mindlessly deluded, and had wandered so far away from the notion of the true God, uttered these words according to the law of compassion, so that, by means of an extensive refutation (for their sake) of the arguments in favor of their form of worship, the transition from the mindless and futile—indeed I should say abominable—worship of theirs to the right faith might be easier for them and come about with less danger of any of them being swept away into heresy, since their delusion would be so obvious to all and easy to detect that it would not conceal the hidden evil from anyone who claims to be honest. [1301D]

Ambiguum 40

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Οὗ δὲ κάθαρσις, ἔλλαμψις· ἔλλαμψις δὲ πόθου πλήρωσις, τοῖς τῶν μεγίστων ἢ τοῦ μεγίστου ἢ ὑπὲρ τὸ μέγα ἐφιεμένοις.

2 Φασὶν οἱ τῶν θείων ἐπιστήμονες μυστηρίων ὅτι ἔνθα "κάθαρσις" ψυχῆς ἡ διὰ τῶν ἀρετῶν, ἐκεῖ καὶ "ἔλλαμψις" γνώσεως μετὰ τὴν εὐσεβῆ τῶν ὄντων διάσκεψιν ἀναφαίνεται, πρὸς τὴν τοῦ θείου κατανόησιν τὴν ψυχὴν ἀναβιβάζουσα, καὶ τὸν πόθον αὐτῆς προσηλοῦσα τῷ ἐσχάτῳ τῶν ὀρεκτῶν, ὅπερ ἐστὶν ὁ Θεός, ὁ ἐν τοῖς μεγίστοις καὶ ἐν τῷ μεγίστῳ καὶ ὑπὲρ τὸ μέγα κυρίως ὑπάρχων καὶ γινωσκόμενος· "ἐν τοῖς μεγίστοις" μέν, ὡς ἐν τρισὶν ὑποστάσεσιν ὁμοουσίοις καὶ ὁμοδυνάμοις, ἀσυγχύτοις τε τῇ ἀκριβεῖ καὶ ἀμεταβόλῳ περὶ ἑκάστην ἰδιότητι, ἀγεννησίᾳ λέγω καὶ γεννήσει καὶ ἐκπορεύσει· "ἐν τῷ μεγίστῳ" δέ, διὰ τὸ κατ' οὐσίαν ἓν καὶ ταὐτὸν καὶ μοναδικὸν τῆς θεότητος· "ὑπὲρ τὸ μέγα" δέ, διὰ τὸ "μὴ ποσῷ τινι ἢ μεγέθει ἢ πηλικότητι περιγράφεσθαι" καὶ πέρασί τισι διαλαμβάνεσθαι "τὸ θεῖον." Πᾶν γὰρ μέγεθος πεπερασμένον ἐστί, τὸ δὲ θεῖον μόνον ἀπέραντον, ᾗ φησιν ὁ μέγας Δαβίδ, *μέγας Κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας* [Ps 144(145):3], ὡς οὐδενὶ περιορισμῷ περατούμενον, διὸ καὶ ἄπειρον, μὴ ἔχον φθάνουσαν αὐτὸ τὴν

Ambiguum 40

From Saint Gregory's same oration On the Theophany:

> Where there is purification, there is also illumination, and illumination is the fulfillment of longing among those who desire the greatests, or the greatest, or something beyond what is great.[1]

2 Those who comprehend divine mysteries say that where there is "purification" of the soul by the virtues, there is also "illumination" by knowledge, subsequent to pious reflection on beings.[2] This illumination raises up the soul to the understanding [1304A] of God, and unites its desire with the ultimate object of its desire, which is God, who properly speaking exists in and is known in "the greatests," in "the greatest," and in "beyond what is great." He is known "in the greatests," since He exists in three hypostases that are one in essence and power, and which are unconfused by virtue of the precise and unalterable property of each, by which I mean ingenerateness, generation, and procession. And (He is known) in "the greatest," that is, in the unity, identity, and uniqueness of the Godhead according to essence; and as "beyond what is great," since "the Divine is not circumscribed by any quantity, magnitude, or spatial extension,"[3] nor is it marked off by any limits. For every magnitude is strictly limited, whereas the Divine alone is limitless, as the great David says: *The Lord is great, and greatly to be praised, and there is no limit to* [1304B] *His majesty,* insofar as the Divine is not limited by any boundary. For this reason the Divine is

οἱανοῦν χρόνου καὶ φύσεως ἔννοιαν, καθ' ἣν ἡ τεχνικὴ τῶν λογικῶν ἐπιχειρημάτων μέθοδος τοῖς τὰ τοιαῦτα σπουδασταῖς ἐπενοήθη, δι' ἣν μάλιστα καὶ μεθ' ἧς ἀδόκιμοι περὶ τὴν τῆς ἀληθείας εὕρεσιν ἀπεδείχθησαν, πᾶν ὃ τοῖς σφῶν αὐτῶν λογισμοῖς μὴ γέγονεν ἁλωτόν, μήτε εἶναι τὸ παράπαν πιστεύσαντες.

3 Δηλοῖ δὲ τὰ προειρημένα λέγων ὁ διδάσκαλος ἐκ τοῦ καὶ ἐν ἄλλοις τοῖς αὐτοῖς χρήσασθαι λόγοις. Λέγει γοῦν[1] ἐν τῷ εἰς τὸν Κατάπλουν τῶν ἀπὸ Αἰγύπτου λόγῳ, θεολογικῶς οὑτωσὶ διεξιὼν περὶ τῆς ἀκτίστου καὶ θείας οὐσίας, καὶ τῆς κτιστῆς καὶ ἀρχὴν τοῦ εἶναι λαβούσης φύσεως· "Καλεῖται δὲ ἡ μὲν Θεός, καὶ ἐν τρισὶ τοῖς μεγίστοις ἵσταται, αἰτίῳ καὶ δημιουργῷ καὶ τελειοποιῷ· τῷ Πατρί, λέγω, καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι." Καὶ αὖθις ἐν τῷ περὶ Βαπτίσματος λόγῳ περὶ τῆς ἐν τρισὶν ἁγίαις ὑποστάσεσι μιᾶς καὶ τῆς αὐτῆς ἁγίας θεότητος διαλαμβάνων φησί, "Πάντοθεν ἴσην, τὴν αὐτὴν πάντοθεν, ὡς ἓν οὐρανοῦ κάλλος καὶ μέγεθος, τριῶν ἀπείρων ἄπειρον συμφυΐαν." Αὐτὸς οὖν ἑαυτοῦ καθέστηκεν ἑρμηνευτὴς ὁ διδάσκαλος τοῖς μὴ παρέργως ἐντυγχάνουσι τοῖς αὐτοῦ θεοφράστοις λόγοις.

infinite, and transcends absolutely all the concepts of time or nature that have been devised by those who follow the technical method of logical syllogisms.[4] For these men have proved to be completely useless in the discovery of the truth, since they are incapable of believing in the existence of anything that cannot be apprehended by their thoughts.

3 The teacher himself makes it clear that this is his meaning, since he uses these same expressions in other places. Thus, in his oration "On the Arrival of those from Egypt," while expounding theologically on the uncreated and divine essence, and on the created nature that received a beginning of its being, he says that "The one is called God, and subsists in three greatests, namely: [1304C] the Cause, Creator, and Perfecter, by which I mean the Father, the Son, and the Holy Spirit."[5] And again, in his oration "On Baptism," in speaking of one and the same holy Divinity in three holy hypostases, he says: "In every respect it is equal, in every respect it is the same, just as the beauty and greatness of heaven is one, it is an infinite cohesion of three infinite Ones."[6] As you can see, to those who possess more than a merely superficial acquaintance with his divine orations, the teacher interprets himself. [1304D]

Ambiguum 41

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Καινοτομοῦνται φύσεις, καὶ Θεὸς ἄνθρωπος γίνεται.

2 Οἱ τὰ πολλὰ τῶν θείων μυστηρίων ἐκ τῶν ὀπαδῶν *καὶ ὑπηρετῶν γενομένων τοῦ Λόγου* [Lk 1:2], καὶ αὐτόθεν ἀμέσως τὴν τῶν ὄντων μυηθέντων γνῶσιν, κατὰ διαδοχὴν διὰ τῶν πρὸ αὐτῶν εἰς αὐτοὺς διαδοθέντα παραλαβόντες[1] ἅγιοί φασιν πέντε διαιρέσεσι διειλῆφθαι τὴν πάντων τῶν γεγονότων ὑπόστασιν· ὧν πρώτην μέν φασιν εἶναι τὴν διαιροῦσαν τῆς ἀκτίστου φύσεως τὴν κτιστὴν καθόλου φύσιν καὶ διὰ γενέσεως τὸ εἶναι λαβοῦσαν. Φασὶ γὰρ τὸν Θεὸν ἀγαθότητι πεποιηκότα τῶν ὄντων ἁπάντων λαμπρὰν διακόσμησιν, μὴ αὐτόθεν αὐτῇ καταφανῇ γενέσθαι τίνα καὶ ὁποῖον εἶναι, τὴν περὶ τοῦτο τὴν κτίσιν τοῦ Θεοῦ διακρίνουσαν ἄγνοιαν "διαίρεσιν" λέγοντες. Τὴν γὰρ φυσικῶς ἀλλήλων ταῦτα διαιροῦσαν, μηδέποτε δεχομένην τὴν εἰς μίαν οὐσίαν ἕνωσιν, ὡς τὸν ἕνα καὶ τὸν αὐτὸν μὴ δυναμένην ἐπιδέξασθαι λόγον, εἴασαν ἄρρητον. Δευτέραν δέ, καθ' ἣν ἡ διὰ κτίσεως τὸ εἶναι λαβοῦσα σύμπασα φύσις ὑπὸ Θεοῦ διαιρεῖται εἰς νοητὰ καὶ αἰσθητά. Τρίτην, καθ' ἣν ἡ αἰσθητὴ φύσις διαιρεῖται εἰς οὐρανὸν καὶ γῆν. Τετάρτην δέ, καθ' ἣν ἡ γῆ διαιρεῖται εἰς παράδεισον καὶ οἰκουμένην, καὶ πέμπτην, καθ' ἣν ὁ ἐπὶ πᾶσιν, ὥσπερ τι τῶν

Ambiguum 41

From Saint Gregory's same oration On the Theophany:

The natures are innovated, and God becomes man.[1]

2 Having received the greater part of the divine mysteries handed down to them in succession from those who before them *were* the followers *and ministers of the Word,* and being directly initiated into the knowledge of beings through these mysteries, the saints say that the existence of all things that have come into being is marked by five divisions.[2] The first of these, they say, is that which divides the uncreated nature from the whole of created nature, which received its being through a process of becoming. For they say that whereas God in His goodness [1305A] created the splendid orderly arrangement of all beings, it is not immediately self-evident to this orderly arrangement who and what God is, and they call "division" the ignorance of what it is that distinguishes creation from God. For to that which naturally divides these realities from each other, and which excludes their union in a single essence (since it cannot admit of one and the same definition), they did not give a name. The second is that according to which the totality of nature, which received its being through creation by God, is divided into the intelligible and the sensible.[3] The third is that according to which sensible nature is divided into heaven and earth. The fourth is that according to which the earth is divided into paradise and the inhabited world; and the fifth is that

ὅλων συνεκτικώτατον ἐργαστήριον, καὶ πᾶσι τοῖς κατὰ πᾶσαν διαίρεσιν ἄκροις δι᾽ ἑαυτοῦ[2] φυσικῶς μεσιτεύων ἀγαθοπρεπῶς κατὰ γένεσιν τοῖς οὖσιν ἐπεισαχθεὶς ἄνθρωπος διαιρεῖται εἰς ἄρσεν καὶ θῆλυ, πᾶσαν ἔχων δηλαδὴ φυσικῶς ταῖς τῶν ἄκρων πάντων μεσότησι διὰ τῆς πρὸς τὰ ἄκρα πάντα τῶν ἰδίων μερῶν σχετικῆς ἰδιότητος τὴν πρὸς ἕνωσιν δύναμιν, δι᾽ ἧς ὁ κατὰ τὴν αἰτίαν τῆς τῶν διῃρημένων γενέσεως συμπληρούμενος τρόπος ἔμελλε τοῦ θείου σκοποῦ τὸ μέγα μυστήριον ἔκδηλον δι᾽ ἑαυτοῦ καταστῆσαι, τὴν πρὸς ἄλληλα τῶν ἐν τοῖς οὖσιν ἄκρων ἐναρμονίως ἀπὸ τῶν προσεχῶν ἐπὶ τὰ πόῤῥω, καὶ τῶν ἡττόνων ἐπὶ τὰ κρείττονα καθεξῆς ἀνατατικῶς προϊοῦσαν, εἰς Θεὸν ἀποπερατώσας ἕνωσιν.

3 Τούτου δὴ χάριν ἔσχατος ἐπεισάγεται τοῖς οὖσιν ὁ ἄνθρωπος [see Gen 1:26], οἱονεὶ σύνδεσμός τις φυσικὸς τοῖς καθόλου διὰ τῶν οἰκείων μερῶν μεσιτεύων ἄκροις, καὶ εἰς ἓν ἄγων ἐν ἑαυτῷ τὰ πολλῷ κατὰ τὴν φύσιν ἀλλήλων διεστηκότα τῷ διαστήματι, ἵνα τῆς πρὸς Θεόν, ὡς αἴτιον, τὰ πάντα συναγούσης ἑνώσεως ἐκ τῆς ἰδίας πρότερον ἀρξάμενος διαιρέσεως καθεξῆς διὰ τῶν μέσων εἱρμῷ καὶ τάξει προβαίνων, εἰς τὸν Θεὸν λάβῃ τὸ πέρας τῆς διὰ πάντων κατὰ τὴν ἕνωσιν γινομένης ὑψηλῆς ἀναβάσεως, ἐν ᾧ οὐκ ἔστι διαίρεσις, τὴν μηδαμῶς ἠρτημένην δηλαδὴ κατὰ τὸν προηγούμενον λόγον τῆς περὶ τὴν γένεσιν τοῦ ἀνθρώπου θείας προθέσεως κατὰ τὸ θῆλυ καὶ τὸ ἄρσεν ἰδιότητα τῇ περὶ τὴν θείαν ἀρετὴν ἀπαθεστάτῃ σχέσει πάντῃ τῆς φύσεως ἐκτιναξάμενος, ὥστε δειχθῆναί τε καὶ γενέσθαι κατὰ τὴν θείαν πρόθεσιν ἄνθρωπον μόνον, τῇ

according to which man, who is above all—like a most capacious workshop containing all things,[4] naturally mediating through himself all the divided extremes, and who by design has been [1305B] beneficially placed amid beings—is divided into male and female, manifestly possessing by nature the full potential to draw all the extremes into unity through their means, by virtue of his characteristic attribute of being related to the divided extremes through his own parts.[5] Through this potential, consistent with the purpose behind the origination of divided beings, man was called to achieve within himself the mode of their completion, and so bring to light the great mystery of the divine plan, realizing in God the union of the extremes which exist among beings, by harmoniously advancing in an ascending sequence from the proximate to the remote and from the inferior to the superior.[6]

3 This is why man was introduced last among beings[7]—like a kind of natural bond mediating between the universal extremes through his parts, and unifying [1305C] through himself things that by nature are separated from each other by a great distance—so that, by making of his own division a beginning of the unity which gathers up all things to God their Author, and proceeding by order and rank through the mean terms, he might reach the limit of the sublime ascent that comes about through the union of all things in God, in whom there is no division, completely shaking off from nature, by means of a supremely dispassionate condition of divine virtue, the property of male and female, which in no way was linked to the original principle of the divine plan concerning human generation, so that he might be shown forth as, and become solely a human being according to the

κατὰ τὸ ἄρσεν καὶ τὸ θῆλυ προσηγορίᾳ μὴ διαιρούμενον, καθ' ὃν καὶ προηγουμένως γεγένηται λόγον τοῖς νῦν περὶ αὐτὸν οὖσι τμήμασι μὴ μεριζόμενον, διὰ τὴν τελείαν πρὸς τὸν ἴδιον, ὡς ἔφην, λόγον, καθ' ὅν ἐστιν, ἕνωσιν.[3]

4 Εἶτα τὸν παράδεισον καὶ τὴν οἰκουμένην διὰ τῆς οἰκείας ἁγιοπρεποῦς ἀγωγῆς ἑνώσας μίαν ποιήσειε γῆν, μὴ διαιρουμένην αὐτῷ κατὰ τὴν τῶν μερῶν αὐτῆς διαφοράν, ἀλλὰ μᾶλλον συναγομένην, ὡς μηδεμίαν πρὸς μηδὲν τῶν αὐτῆς ὑπαγωγὴν παθόντι μερῶν· εἶτα οὐρανὸν καὶ γῆν ἑνώσας διὰ τὴν πρὸς ἀγγέλους τῆς ζωῆς παντὶ τρόπῳ κατ' ἀρετήν, ὡς ἐφικτὸν ἀνθρώποις, ταὐτότητα μίαν ποιήσειεν ἀδιαίρετον πάντη πρὸς ἑαυτὴν τὴν αἰσθητὴν κτίσιν, μὴ διαιρουμένην αὐτῷ τοπικῶς τὸ παράπαν τοῖς διαστήμασι, κούφῳ γενομένῳ τῷ πνεύματι καὶ μηδενὶ βάρει σωματικῷ κατεχομένῳ πρὸς γῆν, καὶ τῆς πρὸς οὐρανοὺς ἀναβάσεως εἰργομένῳ διὰ τὴν πρὸς ταῦτα τοῦ νοῦ τελείαν ἀορασίαν γνησίως πρὸς τὸν Θεὸν ἐπειγομένου, καὶ σοφῶς ποιουμένου τῆς πρὸς αὐτὸν ἀνατάσεως ἐφεξῆς, ὡς ἐν ὁδῷ κοινῇ, φυσικῶς τοῦ πρὸ αὐτοῦ τὸ φθάσαν ἐπίβασιν.

5 Εἶτα τὰ νοητὰ καὶ τὰ αἰσθητὰ πρὸς τούτοις ἑνώσας διὰ τὴν πρὸς ἀγγέλους κατὰ τὴν γνῶσιν ἰσότητα μίαν ποιήσῃ κτίσιν τὴν ἅπασαν κτίσιν, μὴ διαιρουμένην αὐτῷ κατὰ τὴν γνῶσιν καὶ τὴν ἀγνωσίαν, ἴσης αὐτῷ πρὸς τοὺς ἀγγέλους ἀνελλιπῶς γενομένης τῶν ἐν τοῖς οὖσι λόγων γνωστικῆς ἐπιστήμης, καθ' ἣν ἡ τῆς ἀληθοῦς σοφίας "ἀπειρόδωρος χύσις" ἐπιγενομένη κατὰ τὸ θεμιτὸν ἀκραιφνῶς λοιπὸν τὴν περὶ Θεοῦ καὶ ἀμεσιτεύτως παρέχεται τοῖς ἀξίοις

divine plan, not divided by the designation of male and female (according to the principle by which he formerly came into being), nor divided into the parts that now appear around him, [1305D] thanks to the perfect union, as I said, with his own principle, according to which he exists.

4 Then, once he had united paradise and the inhabited world through his own proper holy way of life, man would have fashioned a single earth, not divided by him in the difference of its parts, but rather gathered together, for to none of its parts would he be subjected. After this, having united heaven and earth through a life identical in virtue in every manner with that of the angels (as much as this is humanly possible),[8] he would have made the sensible creation absolutely identical and indivisible [1308A] with itself, not in any way dividing it into places separated by distances, for he would have become nimble by means of the spirit, without any corporeal weight holding him to the earth, and thus proceed unhindered in his ascent to the heavens, for his intellect would no longer behold such things, but hasten purely to God, and in the wisdom of his gradual ascent to God, just as if he were traveling on an ordinary road, he would naturally overcome any obstacles standing in his way.

5 Then, once he had united intelligible and sensible realities through knowledge equal to that of the angels,[9] he would have made the whole of creation one single creation, not divided by him in terms of knowledge and ignorance, since his cognitive science of the principles of beings would be completely equal to the knowledge of the angels. [1308B] Owing to this knowledge, "the ever-giving effusion"[10] of true wisdom integrally and immediately endows the worthy (as much as possible) with a concept of God that is beyond

ἀδιάγνωστον καὶ ἀνερμήνευτον ἔννοιαν· καὶ τέλος ἐπὶ πᾶσι τούτοις, καὶ κτιστὴν φύσιν τῇ ἀκτίστῳ δι᾽ ἀγάπης ἑνώσας (ὢ τοῦ θαύματος τῆς περὶ ἡμᾶς τοῦ Θεοῦ φιλανθρωπίας) ἓν καὶ ταὐτὸν δείξειε κατὰ τὴν ἕξιν τῆς χάριτος, ὅλος ὅλῳ περιχωρήσας ὁλικῶς τῷ Θεῷ, καὶ γενόμενος πᾶν εἴ τί πέρ ἐστιν ὁ Θεός, χωρὶς τῆς κατ᾽ οὐσίαν ταὐτότητος, καὶ ὅλον αὐτὸν ἀντιλαβὼν ἑαυτοῦ τὸν Θεόν, καὶ τῆς ἐπ᾽ αὐτὸν τὸν Θεὸν ἀναβάσεως, οἷον ἔπαθλον, αὐτὸν μονώτατον κτησάμενος τὸν Θεόν, ὡς τέλος τῆς τῶν κινουμένων κινήσεως, καὶ στάσιν βάσιμόν τε καὶ ἀκίνητον τῶν ἐπ᾽ αὐτὸν φερομένων, καὶ παντὸς ὅρου καὶ θεσμοῦ καὶ νόμου, λόγου τε καὶ νοῦ, καὶ φύσεως ὅρον καὶ πέρας ἀόριστόν τε καὶ ἄπειρον ὄντα.

6 Ἐπειδὴ τοίνυν φυσικῶς, ὡς δεδημιούργητο, περὶ μὲν τὸ ἀκίνητον, ὡς ἀρχὴν ἰδίαν, φημὶ δὲ τὸν Θεόν, ὁ ἄνθρωπος οὐ κεκίνηται,[4] περὶ δὲ τὰ ὑπ᾽ αὐτόν, ὧν αὐτὸς θεόθεν ἄρχειν ἐπετάγη [Gen 1:26, 28], παρὰ φύσιν ἑκὼν ἀνοήτως κεκίνηται, τῇ πρὸς ἕνωσιν τῶν διῃρημένων δοθείσῃ αὐτῷ φυσικῇ δυνάμει κατὰ τὴν γένεσιν εἰς τὴν τῶν ἡνωμένων μᾶλλον διαίρεσιν παραχρησάμενος, καὶ ταύτῃ μικροῦ δεῖν ἐλεεινῶς εἰς τὸ μὴ ὂν πάλιν κινδυνεύσας μεταχωρῆσαι, διὰ τοῦτο "καινοτομοῦνται φύσεις," καὶ παραδόξως ὑπὲρ φύσιν περὶ τὸ φύσει κινούμενον ἀκινήτως, ἵν᾽ οὕτως εἴπω, κινεῖται τὸ πάντῃ κατὰ φύσιν ἀκίνητον, "καὶ Θεὸς ἄνθρωπος γίνεται," ἵνα σώσῃ τὸν ἀπολόμενον ἄνθρωπον [see Lk 9:56, 15:4], καὶ τῆς κατὰ τὸ πᾶν καθόλου φύσεως δι᾽ ἑαυτοῦ τὰ κατὰ φύσιν ἑνώσας ῥήγματα, καὶ τοὺς καθόλου τῶν ἐπὶ μέρους προφαινομένους[5] λόγους (οἷς ἡ τῶν

understanding or explanation. And finally, in addition to all this, had man united created nature with the uncreated through love (oh, the wonder of God's love for mankind!), he would have shown them to be one and the same by the state of grace, the whole man wholly pervading the whole God, and becoming everything that God is, without, however, identity in essence, and receiving the whole of God instead of himself, and obtaining as a kind of prize for his ascent to God the absolutely unique God, who is the goal of the motion of things that are moved, and the firm and unmoved stability of things that are carried along to Him, and the limit (itself limitless and infinite) of every definition, order, [1308C] and law, whether of mind, intellect, or nature.

6 But moving naturally, as he was created to do, around the unmoved, as his own beginning (by which I mean God), was not what man did. Instead, contrary to nature, he willingly and foolishly moved around the things below him, which God had commanded him to *have dominion over*. In this way he misused his natural, God-given capacity to unite what is divided, and, to the contrary, divided what was united, and thus was in great danger of lamentably returning to nonbeing. This was why "the natures were innovated," so that, in a paradox beyond nature, the One who is [1308D] completely immobile according to His nature moved immovably, so to speak, around that which by nature is moved, "and God became man"[11] in order to save lost man, and—after He had united through Himself the natural fissures running through the general nature of the universe, and had revealed the universal preexisting principles of the parts (through which the

διῃρημένων γίνεσθαι πέφυκεν ἕνωσις) δείξας, τὴν μεγάλην βουλὴν πληρώσῃ τοῦ Θεοῦ καὶ Πατρός, *εἰς ἑαυτὸν ἀνακεφαλαιώσας τὰ πάντα, τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐπὶ τῆς γῆς* [Eph 1:10], *ἐν ᾧ καὶ ἐκτίσθησαν* [Col 1:16].

7 Ἀμέλει τοι τῆς καθόλου τῶν πάντων πρὸς ἑαυτὸν ἑνώσεως ἐκ τῆς ἡμῶν ἀρξάμενος διαιρέσεως γίνεται τέλειος ἄνθρωπος, ἐξ ἡμῶν δι' ἡμᾶς καθ' ἡμᾶς, πάντα τὰ ἡμῶν ἀνελλιπῶς ἔχων, *ἁμαρτίας χωρίς* [Hbr 4:15], τῆς κατὰ φύσιν ἀκολουθίας γαμικῆς οὐδόλως εἰς τοῦτο προσδεηθείς· ὁμοῦ τε καὶ κατὰ τὸ αὐτὸ δεικνύς, ὡς οἶμαι, τυχὸν ὡς ἦν καὶ ἄλλος τρόπος τῆς εἰς πλῆθος τῶν ἀνθρώπων αὐξήσεως προεγνωσμένος Θεῷ, εἰ τὴν ἐντολὴν ὁ πρῶτος ἐφύλαξεν ἄνθρωπος καὶ πρὸς κτηνωδίαν ἑαυτὸν τῷ κατὰ παράχρησιν τρόπῳ τῶν οἰκείων δυνάμεων μὴ κατέβαλε [see Ps 48(49):12], καὶ τὴν κατὰ τὸ ἄρρεν καὶ θῆλυ διαφοράν τε καὶ διαίρεσιν τῆς φύσεως ἐξωθούμενος, ἧς πρὸς τὸ γενέσθαι, καθάπερ ἔφην, ἄνθρωπος οὐδόλως προσεδεήθη, ὧν δὲ ἄνευ εἶναι τυχόν ἐστι δυνατόν. Ταῦτα *εἰς τὸ διηνεκὲς* παραμεῖναι οὐκ ἀνάγκη [see Hbr 7:3]. *Ἐν γὰρ Χριστῷ Ἰησοῦ*, φησὶν ὁ θεῖος ἀπόστολος, *οὔτε ἄρρεν οὔτε θῆλυ* [Gal 3:28].

8 Εἶτα τὴν καθ' ἡμᾶς ἁγιάσας οἰκουμένην διὰ τῆς οἰκείας ἀνθρωποπρεποῦς ἀναστροφῆς μετὰ θάνατον εἰς τὸν παράδεισον ἀπαραποδίστως χωρεῖ, καθὼς τῷ λῃστῇ ἀψευδῶς ἐπηγγείλατο, *σήμερον*, φήσας, *ἔσῃ μετ' ἐμοῦ ἐν τῷ παραδείσῳ* [Lk 23:43]. Ἐντεῦθεν ὡς κατ' αὐτὸν λοιπὸν μὴ ἐχούσης πρὸς τὸν παράδεισον διαφορὰν τῆς καθ' ἡμᾶς οἰκουμένης, πάλιν ἐπ' αὐτῆς ἐφάνη τοῖς μαθηταῖς

union of what is divided naturally comes about)—to fulfill the great purpose of God the Father, *recapitulating all things, both in heaven and on earth, in Himself, in whom they also had been created.*

7 To be sure, initiating the universal union of all things in Himself, beginning with our own [1309A] division, He became perfect man, having assumed from us, and for us, and consistent with us, everything that is ours, lacking nothing, *but without sin,* for to become man He had no need of the natural process of connubial intercourse. In this way, He showed, I think, that there was perhaps another mode, foreknown by God, for the multiplication of human beings, had the first human being kept the commandment and not *cast* himself down to the level of irrational animals by misusing the mode of his proper powers—and so He drove out from nature the difference and division into male and female, a difference, as I have said, which He in no way needed in order to become man, and without which existence would perhaps have been possible. There is no need for this division to last *perpetually, for in Christ Jesus,* says the divine [1309B] apostle, *there is neither male nor female.*[12]

8 Then, having sanctified our inhabited world by the dignity of His conduct as man, He proceeded unhindered to paradise after His death, just as He truly promised to the thief, saying: *Today, you will be with me in paradise.* Consequently, since there was for Him no difference between paradise and our inhabited world, He appeared on it, and spent time together with His disciples after His resurrection from

συνδιαιτώμενος μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, δεικνὺς ὡς ἡ γῆ μία οὖσα τυγχάνει πρὸς ἑαυτὴν ἀδιαίρετος, τόν, καθ' ὅν ἐστι, λόγον τῆς κατὰ τὴν διαφορὰν διαιρέσεως ἐλεύθερον διασῴζουσα. Εἶτα διὰ τῆς εἰς οὐρανὸν ἀναλήψεως τὸν οὐρανὸν [Lk 24:51; Act 1:9] ἥνωσε δηλονότι καὶ τὴν γῆν, καὶ μετὰ τούτου τοῦ γηΐνου σώματος, τοῦ ἡμῖν ὁμοφυοῦς τε καὶ ὁμοουσίου, χωρήσας εἰς οὐρανόν, μίαν οὖσαν τῷ κατ' αὐτὴν καθολικωτέρῳ λόγῳ πᾶσαν τὴν αἰσθητὴν φύσιν ἀπέδειξε, τῆς τεμνούσης αὐτὴν ἐν ἑαυτῷ διαιρέσεως ἀμαυρώσας τὴν ἰδιότητα. Ἔπειτα πρὸς τούτοις, τὰ αἰσθητὰ καὶ τὰ νοητὰ καθεξῆς διὰ πάντων τῶν κατ' οὐρανὸν θείων καὶ νοητῶν ταγμάτων διελθὼν μετὰ τῆς ψυχῆς καὶ τοῦ σώματος, τουτέστι τελείας τῆς ἡμετέρας φύσεως [see Eph 2:6], ἥνωσε, τὴν πρὸς τὸ ἓν τῆς ὅλης κτίσεως κατὰ τὸν ἑαυτῆς ἀρχικώτατόν τε καὶ καθολικώτατον λόγον σύννευσιν δείξας ἐν ἑαυτῷ παντελῶς ἀδιαίρετόν τε καὶ ἀστασίαστον.

9 Καὶ τέλος ἐπὶ πᾶσι τούτοις κατὰ τὴν ἐπίνοιαν τῆς ἀνθρωπότητος πρὸς αὐτὸν γίνεται τὸν Θεόν, *ἐμφανισθεὶς ὑπὲρ ἡμῶν* δηλονότι, καθὼς γέγραπται, *τῷ προσώπῳ τοῦ Θεοῦ* [Hbr 9:24] καὶ Πατρὸς ὡς ἄνθρωπος ὁ καθ' οἱονδήποτε τρόπον μηδέποτε τοῦ Πατρὸς ὡς Λόγος χωρισθῆναι δυνάμενος, πληρώσας ὡς ἄνθρωπος ἔργῳ καὶ ἀληθείᾳ καθ' ὑπακοὴν ἀπαράβατον [see Rom 5:19] ὅσα προώρισεν αὐτὸς ὡς Θεὸς γενέσθαι [see 1 Cor 2:7; Eph 1:5, 11], καὶ τελειώσας πᾶσαν βουλὴν τοῦ Θεοῦ καὶ Πατρὸς ὑπὲρ ἡμῶν τῶν ἀχρειωσάντων τῇ παραχρήσει τὴν ἐξ ἀρχῆς φυσικῶς ἡμῖν πρὸς τοῦτο δοθεῖσαν δύναμιν, καὶ

the dead, demonstrating that the earth is one and not divided against itself, for it preserves the principle of its existence free of any difference caused by division. Then, by His ascension into heaven, it is obvious that He united heaven and earth, for He entered heaven with His earthly body, which is of the same nature and consubstantial with ours, [1309C] and showed that, according to its more universal principle, all sensible nature is one, and thus He obscured in Himself the property of division that had cut it in two. Then, in addition to this, having passed with His soul and body, that is, with the whole of our nature, through all the divine and intelligible orders of heaven, He united sensible things with intelligible things, displaying in Himself the fact that the convergence of the entire creation toward unity was absolutely indivisible and beyond all fracture, in accordance with its most primal and most universal principle.

9 And finally, after all of these things, He—considered according to the idea of His humanity—comes to God Himself, *appearing* as a man, as it is written, *before the face of God* [1309D] the Father *on our behalf*—He who as Word can never in any way be separated from the Father—fulfilling as man, in deed and truth, and with perfect obedience, all that He Himself as God had preordained should take place, having completed the whole plan of God the Father for us, who through our misuse had rendered ineffective the power that was given to us from the beginning by nature for this pur-

πρῶτον ἑνώσας ἡμᾶς ἑαυτοῖς[6] ἐν ἑαυτῷ διὰ τῆς ἀφαιρέσεως τῆς κατὰ τὸ ἄῤῥεν καὶ τὸ θῆλυ διαφορᾶς, καὶ ἀντὶ ἀνδρῶν καὶ γυναικῶν, οἷς ὁ τῆς διαιρέσεως ἐνθεωρεῖται μάλιστα τρόπος, ἀνθρώπους μόνον κυρίως τε καὶ ἀληθῶς ἀπέδειξε κατ' αὐτὸν δι' ὅλου μεμορφωμένους καὶ σώαν αὐτοῦ καὶ παντελῶς ἀκίβδηλον τὴν εἰκόνα φέροντας [Gen 1:26–27], ἧς κατ' οὐδένα τρόπον οὐδὲν τῶν φθορᾶς γνωρισμάτων ἅπτεται, καὶ σὺν ἡμῖν καὶ δι' ἡμᾶς τὴν ἅπασαν κτίσιν διὰ τῶν μέσων, ὡς μερῶν ἰδίων, τὰ ἄκρα περιλαβὼν καὶ περὶ ἑαυτὸν ἀλύτως ἀλλήλοις διασφίγξας παράδεισον καὶ οἰκουμένην, οὐρανὸν καὶ γῆν, αἰσθητὰ καὶ νοητά, ὡς σῶμα καὶ αἴσθησιν καὶ ψυχὴν καθ' ἡμᾶς ἔχων καὶ νοῦν, οἷς ὡς μέρεσι καθ' ἕκαστον τὸ ἑκάστῳ καθόλου συγγενὲς οἰκειωσάμενος ἄκρον κατὰ τὸν προαποδοθέντα τρόπον θεοπρεπῶς *τὰ πάντα εἰς ἑαυτὸν ἀνεκεφαλαιώσατο* [Eph 1:10], μίαν ὑπάρχουσαν τὴν ἅπασαν κτίσιν δείξας, καθάπερ ἄνθρωπον ἄλλον, τῇ τῶν μερῶν ἑαυτῆς πρὸς ἄλληλα συνόδῳ συμπληρουμένην καὶ πρὸς ἑαυτὴν νεύουσαν τῇ ὁλότητι τῆς ὑπάρξεως, κατὰ τὴν μίαν καὶ ἁπλῆν καὶ ἀπροσδιόριστον, τῆς ἐκ τοῦ μὴ ὄντος παραγωγῆς καὶ ἀδιάφορον ἔννοιαν, καθ' ἣν ἕνα καὶ τὸν αὐτὸν πᾶσα ἡ κτίσις ἐπιδέξασθαι δύναται λόγον παντελῶς ἀδιάκριτον, τὸ οὐκ ἦν τοῦ εἶναι πρεσβύτερον ἔχουσα.

10 Πάντα γὰρ κατὰ τὸν ἀληθῆ λόγον ἀλλήλοις συνεμπίπτει καθ' ὁτιοῦν πάντως, εἰ καὶ μὴ πάντῃ, τὰ μετὰ Θεὸν ὄντα καὶ ἐκ Θεοῦ τὸ εἶναι διὰ γενέσεως ἔχοντα, μηδενὸς καθόλου τῶν ὄντων, μηδὲ τῶν ἄγαν τιμίων καὶ ὑπερβεβηκότων τῆς πρὸς τὸ ἄγαν ἄσχετον γενικῆς σχέσεως,

pose. Thus He united, first of all, ourselves in Himself through removal of the difference between male and female, and instead of men and women, in whom this mode of division is especially [1312A] evident, He showed us as properly and truly to be simply human beings, thoroughly formed according to Him, bearing His image intact and completely unadulterated, touched in no way by any marks of corruption. And with us and for us He encompassed the extremes of the whole creation through the means, as His own parts, and He joined them around Himself, each with the other, tightly and indissolubly: paradise and the inhabited world, heaven and earth, the sensible and the intelligible, since like us He possesses a body, sense perception, soul, and intellect, to which (as His own parts) He associated individually the extreme that was thoroughly akin to each one of them (i.e., His parts), according to the mode described above, and *He recapitulated in Himself,* in a manner appropriate to God, *all things,* showing that the whole creation is one, as if it were another human being, completed by the mutual coming together of all its members, inclining [1312B] toward itself in the wholeness of its existence, according to one, unique, simple, undefined, and unchangeable idea: that it comes from nothing. Accordingly, all creation admits of one and the same, absolutely undifferentiated principle: that its existence is preceded by nonexistence.

10 For according to the true doctrine, all beings after God, which possess their being from God by virtue of having been created by Him, coincide with all the others (even if not in absolutely all respects)—and in general no being, including those from among the greatly honored and transcendent, is completely free by nature from the condition of

παντάπασι φυσικῶς ἀπολελυμένου, μήτε μὴν τοῦ ἐν τοῖς οὖσιν ἀτιμωτάτου τῆς πρὸς τὰ τιμιώτατα[7] κατὰ φύσιν γενικῆς παντελῶς ἀπολιμπανομένου καὶ ἀμοιροῦντος σχέσεως. Πάντα γὰρ τὰ ταῖς οἰκείαις ἰδίως διαφοραῖς ἀλλήλων διακεκριμένα ταῖς καθόλου καὶ κοιναῖς γενικῶς ταὐτότησιν ἥνωνται, καὶ πρὸς τὸ ἓν καὶ ταὐτὸν ἀλλήλοις γενικῷ τινι λόγῳ φύσεως συνωθοῦνται, οἷον τὰ μὲν γένη κατὰ τὴν οὐσίαν ἀλλήλοις ἑνούμενα τὸ ἓν ἔχει καὶ ταὐτὸν καὶ ἀδιαίρετον. Οὐδὲν γὰρ τῶν καθόλου καὶ περιεχόντων καὶ γενικῶν τοῖς ἐπὶ μέρους καὶ περιεχομένοις καὶ ἰδικοῖς παντελῶς συνδιαιρεῖται. Οὐ γὰρ ἔτι γενικὸν εἶναι δύναται τὸ μὴ συνάγον τὰ διῃρημένα φυσικῶς, ἀλλὰ συνδιαιρούμενον αὐτοῖς, καὶ τῆς οἰκείας μοναδικῆς ἑνότητος ἐξιστάμενον. Πᾶν γὰρ γενικὸν κατὰ τὸν οἰκεῖον λόγον ὅλον ὅλοις ἀδιαιρέτως τοῖς ὑπ᾽ αὐτὸ ἑνικῶς ἐνυπάρχει πραγματειωδῶς,[8] καὶ τὸ καθ᾽ ἕκαστον ὅλον ἐνθεωρεῖται γενικῶς. Τὰ δὲ εἴδη κατὰ τὸ γένος ὡσαύτως τῆς ἐν τῇ διαφορᾷ ποικιλίας ἀπολυθέντα τὴν πρὸς ἄλληλα ταὐτότητα δέχεται. Τὰ ἄτομα δέ, κατὰ τὸ εἶδος τὴν πρὸς ἄλληλα δεχόμενα σύμβασιν, ἓν καὶ ταὐτὸν ἀλλήλοις πάντη καθέστηκε, τῇ ὁμοφυΐᾳ τὸ ἀπαράλλακτον ἔχοντα καὶ διαφορᾶς πάσης ἐλεύθερον. Τὰ δὲ συμβεβηκότα κατὰ τὸ ὑποκείμενον ἀλλήλοις συγκριθέντα τὸ ἑνιαῖον ἔχει, τῷ ὑποκειμένῳ παντελῶς μὴ σκεδαννύμενον.

11 Καὶ μάρτυς τούτων ἀψευδὴς ὁ ἀληθὴς θεηγόρος, ὁ μέγας καὶ ἅγιος Διονύσιος ὁ Ἀρεοπαγίτης, ἐν τῷ "περὶ τελείου καὶ Ἑνὸς" κεφαλαίῳ τῆς *Περὶ Θείων Ὀνομάτων*

general relation to what is Itself totally unconditioned, nor is the most ignoble among beings completely [1312C] destitute or devoid of a natural share in the general relationship to the most honored beings. For all things that are distinguished from each other by virtue of their individual differences are generically united by universal and common identities, and they are drawn together to one and the same by means of a certain generic principle of nature, like genera that are united with each other according to substance, and consequently have something one and the same and indivisible. For nothing that is universal, or which contains something else, or which is a genus, can be divided in any way by what is particular, contained, and individual. For that which does not draw together things that are naturally separated is no longer able to be generic, but rather divided up together with them and so departs from its own individual unity. For every generic item, according to its own proper principle, exists as a whole indivisibly and really in the whole of those things subordinate to it, [1312D] and with respect to the particular it is viewed as a whole in general. Species, according to their genus, being released from variations grounded in difference, likewise admit of identity with each other. Individuals who share common features with each other according to their species become completely one and the same with each other, since by virtue of their common origin and nature they are indistinguishable and free of all difference. Accidents, finally, also possess unity, on the level of the subject, where they are in no way scattered.[13]

11 And the unerring witness to these things is the true theologian, the great and holy [1313A] Dionysios the Areopagite, who, in the chapter on the "Perfect and the One" in

πραγματείας οὑτωσὶ φάσκων· "Οὐδὲ γάρ ἐστι πλῆθος ἀμέτοχόν πη τοῦ ἑνός, ἀλλὰ τὸ μὲν πολλὰ τοῖς μέρεσιν ἓν τῷ ὅλῳ, καὶ τὸ πολλὰ τοῖς συμβεβηκόσιν ἓν τῷ ὑποκειμένῳ, καὶ τὰ πολλὰ τῷ ἀριθμῷ ἢ ταῖς δυνάμεσιν ἓν τῷ εἴδει, καὶ τὸ πολλὰ τοῖς εἴδεσιν ἓν τῷ γένει, καὶ τὸ πολλὰ τοῖς προόδοις ἓν τῇ ἀρχῇ, καὶ οὐδέν ἐστι τῶν ὄντων ὃ μὴ μετέχει πη τοῦ ἑνός." Καὶ ἁπλῶς, ἵνα συνελὼν εἴπω, πάντων τῶν διῃρημένων καὶ μερικῶν οἱ λόγοι τοῖς τῶν καθόλου καὶ γενικῶν, ὥς φασι, περιέχονται λόγοις, καὶ τοὺς μὲν τῶν γενικωτέρων καὶ καθολικωτέρων λόγους ὑπὸ τῆς σοφίας συνέχεσθαι, τοὺς δὲ μερικῶν ποικίλως τοῖς τῶν γενικῶν ἐνισχημένους ὑπὸ τῆς φρονήσεως περιέχεσθαι [see Eph 1:18], καθ' ἣν ἁπλούμενοι πρότερον, καὶ τὴν ἐν τοῖς πράγμασι τοῖς ὑποκειμένοις ἀπολύοντες συμβολικὴν ποικιλίαν ὑπὸ τῆς σοφίας ἑνίζονται, τὴν εἰς ταὐτότητα τοῖς γενικωτέροις συμφυΐαν δεξάμενοι. *Σοφία* δὲ τοῦ *Θεοῦ* καὶ Πατρὸς καὶ φρόνησίς ἐστιν ὁ Κύριος *Ἰησοῦς Χριστός* [1 Cor 1:24, 30], ὁ καὶ τὰ καθόλου τῶν ὄντων συνέχων τῇ δυνάμει τῆς σοφίας, καὶ τὰ συμπληρωτικὰ τούτων μέρη περιέχων τῇ φρονήσει τῆς συνέσεως ὡς πάντων φύσει δημιουργὸς καὶ προνοητής, καὶ εἰς ἓν ἄγων τὰ διεστῶτα δι' ἑαυτοῦ, καὶ τὸν ἐν τοῖς οὖσι καταλύων πόλεμον, καὶ πρὸς εἰρηνικὴν φιλίαν *τὰ πάντα* καὶ ἀδιαίρετον συνδέων ὁμόνοιαν, *τὰ ἐν τοῖς οὐρανοῖς* καὶ *τὰ ἐπὶ τῆς γῆς*, καθώς φησιν ὁ θεῖος ἀπόστολος [Col 1:20].

his treatise *On the Divine Names,* says the following: "For there is no multiplicity which does not in some way participate in the One, but that which is many by its parts, is one in the whole; and that which is many by its accidents, is one in the subject; and that which is many in number or potentialities, is one in species; and that which is many by the species, is one by the genus; and that which is many by the processions, is one in its source. And there is none among beings that does not participate in some way in the One."[14] And simply, to speak concisely, the principles of whatever is separated and particular are, as they say, contained by the principles of what is universal and generic, and the more generic and more universal principles are held together by wisdom, whereas the principles of particulars, which are contained in various ways by those of the generic terms, are encompassed by prudence, [1313B] according to which, having first been simplified and divested of the symbolic diversity they acquire in lower material things, are made one by wisdom, having received the natural affinity that leads to identity through the more generic principles. But the *Wisdom* and Prudence *of God* the Father is the Lord *Jesus Christ,* who through the power of wisdom sustains the universals of beings, and through the prudence of understanding embraces the parts from which they are completed, since He is by nature the Creator and Provider of all things, and through Himself draws into one those that are separated, dissolving strife among beings, and binding together *all things* in peaceful friendship and undivided concord, both *in heaven* and *on earth,* as the divine apostle says. [1313C]

41a. Ἄλλη εἰς τὸ αὐτὸ ἄπορον θεωρία

12 "Καινοτομοῦνται" πάλιν "αἱ φύσεις," τῆς μὲν θείας δι' ἀγαθότητα καὶ φιλανθρωπίαν ἄμετρον τῆς καθ' ἡμᾶς κατὰ θέλησιν ἑκούσιον σαρκικῆς ὑπερφυῶς ἀνεχομένης γεννήσεως, τῆς ἡμετέρας δὲ παραδόξως ἄσπορον τῷ σαρκωθέντι Θεῷ ξένῳ παρὰ τὴν φύσιν θεσμῷ τὴν λογικῶς ἐψυχωμένην γεωργούσης σάρκα, *κατὰ πάντα* τὴν αὐτὴν ἡμῖν οὖσαν καὶ ἀπαράλλακτον *χωρὶς ἁμαρτίας* [Hbr 4:15], καὶ τὸ δὴ παραδοξότερον, μηδὲν τοῦ νόμου τῆς παρθενίας τῆς γενομένης μητρὸς διὰ τῆς γεννήσεως τὸ σύνολον μειωθέντος. "Καινοτομία" δὲ κυρίως οὐ μόνον τὸ γεννηθῆναι χρονικῶς κατὰ σάρκα τὸν ἀνάρχως ἤδη γεγεννημένον ἀφράστως ἐκ τοῦ Θεοῦ καὶ Πατρὸς Θεὸν Λόγον, ἀλλὰ καὶ τὸ δοῦναι σάρκα τὴν ἡμετέραν φύσιν ἄνευ σπορᾶς καὶ τὸ τεκεῖν παρθένον ἄνευ φθορᾶς. Τούτων γὰρ ἕκαστον φανερὰν ἔχον τὴν καινοτομίαν τόν, καθ' ὃν γέγονεν, ἄρρητόν τε καὶ ἄγνωστον λόγον παντελῶς ἀποκρύπτεται κατὰ ταὐτὸν καὶ ἀποδείκνυσι, τὸ μὲν τῷ ὑπὲρ φύσιν καὶ γνῶσιν τρόπῳ, τὸ δὲ τῷ λόγῳ τῆς πίστεως, ᾧ πάντα τὰ ὑπὲρ φύσιν καὶ γνῶσιν ἁλίσκεσθαι πέφυκεν.

13 Οὕτω μὲν οὖν, κατ' ἐμὲ φάναι, τὸ ἄπορον ὡς δυνατὸν ἐπιλέλυται, καὶ οὐκ οἶδ' ὅπως ἑτέρως αὐτὸ χρὴ διεξελθεῖν. Τῆς σῆς δ' ἂν εἴη φιλοσοφίας ἢ ἐγκρῖναι τὰ εἰρημένα ἢ τὰ κρείττω παρ' ἑαυτῆς σοφώτερον ἐξευρεῖν τε καὶ φράσαι, καὶ μεταδοῦναί μοι καρπὸν γνώσεως ὑψηλῆς καὶ μηδὲν ἐχούσης ἐπίγειον.

41a. Another contemplation of this same difficulty

12 Again, the "natures are innovated," since the Divine, in its goodness and measureless love of mankind, accepted in a manner beyond nature, and according to its own free will, our fleshly birth, while our nature paradoxically and by a strange ordinance contrary to nature produced flesh, endowed with a rational soul, without seed, for the sake of God, who became flesh, and this flesh was *in every way* the same and indistinguishable from ours, *but without sin*—and what is more paradoxical, His birth did not diminish in any way the virginity of the one who became His mother.[15] Strictly speaking, the "innovation" is not only the fact that God the Word, who was already timelessly and ineffably begotten of God the Father, was born in time according to the flesh, but also that our nature gave flesh without seed, and that a virgin gave birth without [1313D] corruption. For each of these clearly manifests the innovation, while at the same time on the one hand concealing and on the other hand revealing the ineffable and unknown principle according to which they took place; concealing in accordance with the mode that is beyond nature and knowledge, and revealing by the principle of faith, by which all things beyond nature and knowledge may readily be grasped. [1316A]

13 In this way, then, as it seems to me, the difficulty is resolved as best it can be—I, in any case, do not know how one might otherwise explain it. It is now for your philosophical mind either to approve of what has been said, or to discover on your own and give expression to a better and wiser solution, and to communicate to me the fruit of heavenly knowledge free of all earthly elements.

Ambiguum 42

Τοῦ αὐτοῦ, ἐκ τοῦ εἰς τὸ Βάπτισμα λόγου,[1] εἰς τό·

> Τρισσὴν γέννησιν ἡμῖν οἶδεν ὁ λόγος· τὴν ἐκ σωμάτων, τὴν ἐκ βαπτίσματος, τὴν ἐξ ἀναστάσεως.

Εἶτα ἐπειπόντος τούτοις τινά, καὶ τὰς γεννήσεις ἑρμηνεύοντος, φῆσαι·

> Ταύτας δὲ τὰς γεννήσεις ἁπάσας παρ᾽ ἑαυτοῦ τιμήσας ὁ ἐμὸς Χριστὸς φαίνεται· τὴν μέν, τῷ *ἐμφυσήματι* τῷ πρώτῳ καὶ *ζωτικῷ* [see Gen 2:7; Wis 15:11]· τὴν δέ, τῇ σαρκώσει καὶ τῷ βαπτίσματι, ὅπερ αὐτὸς ἐβαπτίσατο· τὴν δέ, τῇ ἀναστάσει, ἧς αὐτὸς ἀπήρξατο [see 1 Cor 15:20–23], ὡς ἐγένετο *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς* [see Rom 8:29], οὕτω καὶ *πρωτότοκος ἐκ νεκρῶν* [Col 1:18; Apc 1:5] γενέσθαι καταξιώσας.

2 Πῶς ἐν τούτοις ὁ θεόφρων οὗτος διδάσκαλος δοκεῖ περιττοτέραν τὴν ἐπανάληψιν τῶν προῤῥηθέντων πεποιηκέναι; Τρισσὴν γὰρ εἰπὼν γέννησιν, τὴν ἐκ σωμάτων, τὴν ἐκ βαπτίσματος, τὴν ἐξ ἀναστάσεως, ἐπήγαγεν, ὥσπερ ἐπιλαθόμενος, διὰ τῆς δοκούσης περιττῆς εἶναι φράσεως καὶ τετάρτην διὰ τοῦ φάναι, "τὴν μὲν τῷ *ἐμφυσήματι* τῷ πρώτῳ καὶ *ζωτικῷ* [see Gen 2:7]." Ἧς γὰρ μετὰ τῶν τριῶν οὐκ ἐμνημόνευσε γεννήσεων ὡς περὶ προλεχθείσης

Ambiguum 42

From Saint Gregory's oration On Baptism:

> Scripture acknowledges three births for us: from bodies, from baptism, and from the resurrection.

After having added a few more remarks to these, {1316B} and having explained the three births, he says:

> My Christ has clearly honored all these births in Himself: the first by the original and *vital inbreathing;* the second by His Incarnation and the baptism with which He was baptized; and the third by the resurrection, to which He led the way, insofar as He became the *firstborn among many brethren,* and deigned to become *the firstborn from the dead.*[1]

2 How is it that, in this latter passage, the godly-minded teacher appears to have made a rather striking addition to what he had previously stated? For having spoken of three births—from bodies, from baptism, and from the resurrection—he subsequently adds a fourth, as if it had escaped his attention, and, in what appears to be a superfluous [1316C] remark, he speaks of the birth "by the original and *vital inbreathing.*" He did not mention this with the three births,

ἐπήγαγεν εἰπών, "τὴν μὲν τῷ *ἐμφυσήματι* τῷ πρώτῳ καὶ ζωτικῷ [see Gen 2:7; Wis 15:11]."

3 Πῶς οὖν τοῦτο κατ' ἀλήθειαν εἴρηκεν ὁ διδάσκαλος, οἶδε πάντως ὁ κατ' ἀρετὴν αὐτῷ γεγονὼς παραπλήσιος, καὶ μὴ πόῤῥω τῆς αὐτοῦ περὶ τὰ θεῖα σοφῆς ἐπιστήμης διεστηκώς. Ὅσον δ' οὖν ἐμὲ γινώσκειν κατὰ τὸ τῆς ἐμῆς ἀσθενοῦς διανοίας ἀβληχρόν, οὐκ οἶμαι περιττὴν εἶναι τὴν ἐπαχθεῖσαν τετάρτην γέννησιν, ἀλλὰ μᾶλλον συμπληρωτικὴν τῆς ἐκ σωμάτων προτεθείσης γεννήσεως, καὶ ἑρμηνευτικὴν τῶν ἐπ' αὐτῇ θείων λόγων τε καὶ τρόπων. Ὁ γὰρ τῆς γενέσεως ἕνεκεν τοῦ πρώτου Ἀδὰμ ἄνθρωπος γενέσθαι καταδεξάμενος, καὶ γεννηθῆναι τῆς αὐτοῦ παραβάσεως χάριν οὐκ ἀπαξιώσας, διὰ μὲν τῆς γενέσεως τὴν πρὸς τὸν πεσόντα συγκατάβασιν, διὰ δὲ τῆς γεννήσεως τὴν πρὸς τὸν καταδεδικασμένον ἑκούσιον *κένωσιν* ἐπεδείξατο [Phlp 2:7]· τῇ μὲν γενέσει φυσικῶς εἰς ταὐτὸν τῷ ἀνθρώπῳ κατὰ τὴν *ζωτικὴν* ἀγόμενος *ἔμπνευσιν* [Wis 15:11; see Gen 2:7], ἐξ ἧς τὸ *κατ' εἰκόνα* [Gen 1:26] λαβὼν ὡς ἄνθρωπος ἄπρατον διέμεινεν ἔχων τὴν ἐλευθερίαν[2] τῆς ἀναμαρτησίας καὶ ἄχραντον· τῇ δὲ γεννήσει κατὰ τὴν σάρκωσιν τὴν πρὸς τὸν *ἄνθρωπον* τῆς φθορᾶς *ὁμοίωσιν* ἑκουσίως διὰ τῆς *δουλικῆς μορφῆς* [Phlp 2:7] ὑποδύς, τοῖς αὐτοῖς *παραπλησίως* ἡμῖν [Hbr 2:14] κατὰ θέλησιν ὑποκεῖσθαι φυσικοῖς παθήμασι *χωρὶς ἁμαρτίας* [Hbr 4:15], ὡς ὑπεύθυνος, ὁ ἀναμάρτητος ἠνέσχετο. Κατ' ἄμφω γὰρ ταῦτα <τὰ> μέρη ἡμῶν[3] ἐκ μερῶν συνετέθη, καὶ γέγονε τελείως νέος *Ἀδάμ, τὸν πρῶτον* τοῖς κατ' ἄμφω μέρεσιν *Ἀδὰμ* ἐν ἑαυτῷ φέρων ἀμείωτον [see 1 Cor 15:45].

but afterward he spoke of it as if he had, by saying: "the first by the original and *vital inbreathing.*"

How in truth the teacher said this will be perfectly obvious to a person who is more or less his equal in virtue, and who is not far removed from his wise science of divine realities.[2] To the extent that I myself am able to understand this, hindered as I am by the weakness of my feeble mind, I do not think that the additional fourth birth is unwarranted or superfluous, but rather complements the aforementioned bodily birth and explains its attendant divine principles and modes. For He who deigned to become man because of the creation of the first Adam, [1316D] and who did not disdain to be born because of Adam's transgression, conspicuously displayed, by accepting creaturely origin, His gracious condescension to the fallen one, and, by accepting to undergo a human birth, He manifested His voluntary *self-emptying* to the one who stood condemned.[3] By accepting, on the one hand, creaturely origin, He was naturally identified with man through the *vital inspiration,* through which, in assuming the uncompromised and blameless *image of God,* He remained as man possessing the freedom of sinlessness. By accepting, on the other hand, birth in the flesh, that is, by voluntarily clothing Himself in the *form of the slave,* so as to assume the *likeness* of corrupted *humanity,* the sinless one, as if He were responsible for sin, willingly subjected Himself to natural passions *like* ours, but *without sin.* For He was compounded according to and from out of both of these conditions[4] of ours, and became [1317A] completely a new *Adam,* bearing within Himself *the first Adam,* undiminished in both conditions. 3

4 Τῆς γὰρ πρὸ τῆς παραβάσεως τοῦ Ἀδὰμ γενέσεως νόμῳ συγκαταβάσεως ἀνασχόμενος κατὰ τὴν πλάσιν τὸ ἀναμάρτητον φυσικῶς λαβὼν διὰ τῆς ἐμπνεύσεως, τὸ ἄφθαρτον οὐ προσέλαβε. Τῆς δὲ μετὰ τὴν παράβασιν ἐκ καταδίκης γεννήσεως κατὰ τὴν ἑκούσιον κένωσιν τὸ παθητὸν φυσικῶς εἰληφὼς τὸ ἁμαρτητικὸν οὐ προσείληφε, καὶ γίνεται νέος Ἀδάμ, γένεσιν λαμβάνων τὴν αὐτὴν ἀναμάρτητον καὶ γεννήσεως τῆς αὐτῆς παθητῆς ἀνεχόμενος. Ἄμφω γὰρ ἀλλήλαις τελείως περὶ ἑαυτὸν ἐναλλὰξ τοῖς κατ' ἄμφω μέρεσιν συμπλέξας, ἄμφω δι' ἀλλήλων τῇ ἐλλείψει τοῦ περὶ ἑκατέραν ἄκρου δυνατῶς ἐξιάσατο, τῆς μὲν πρώτης καὶ τιμίας τὴν δευτέραν καὶ ἄτιμον ποιούμενος σωστικήν τε καὶ ἀνανεωτικήν, τῆς δὲ δευτέρας τὴν πρώτην συστατικήν τε καὶ περιποιητικὴν καταστήσας. "Ἄκρα" δέ φημι τῆς μὲν γενέσεως, πρώτης καὶ τιμίας ὑπαρχούσης, τὸ ἄφθαρτον, ὡς ἀναμαρτησίας ἀρχήν, τῆς δὲ γεννήσεως, ὡς δευτέρας οὔσης καὶ ἀτίμου, τὸ ἁμαρτητικόν, ὡς παντὸς πάθους αἴτιον καὶ φθορᾶς, ἅπερ εἰς ἑαυτὸν κατὰ τὴν σάρκωσιν μηδαμῶς εἰληφὼς ὁ Σωτὴρ καὶ τὰ δι' αὐτὰ καταδεξάμενος, τῆς μὲν γενέσεως τὴν γέννησιν σωστικὴν ἐποιήσατο, τῷ κατ' αὐτὴν πάθει παραδόξως τὴν τῆς γενέσεως ἀφθαρσίαν ἀνανεούμενος, τῆς δ' αὖ πάλιν γεννήσεως τὴν γένεσιν περιποιητικὴν κατεστήσατο, τῇ κατ' αὐτὴν ἀναμαρτησίᾳ τὴν τῆς γεννήσεως καθαγιάζων ἐμπάθειαν, ἵνα τὴν μὲν γένεσιν παντελῶς ἀνασώσηται, τῷ κατ' αὐτὴν θεοτελεῖ λόγῳ τὴν φύσιν διακρατοῦσαν, τῆς δὲ

For in deference to the law of condescension, He embraced creaturely origin just as it was before the transgression of Adam, and in being formed as man He naturally assumed, through the inbreathing, the condition of sinlessness—but He did not assume incorruptibility. On the other hand, when in His voluntary self-emptying He experienced the form of birth that emerged subsequent to the divine condemnation of the transgression, He naturally assumed human passibility—but not the proclivity to sin.[5] And thus he became a new Adam, assuming the same sinless creaturely origin and submitting Himself to the same passible birth. In thoroughly and mutually combining these two conditions in relation to Himself, He powerfully remedied their deficiencies by their extremes. In other words, He made the second and ignoble birth the salvation and renewal of the first one, [1317B] and at the same time He made the first birth constitutive and preservative of the second one. By "extremes" I mean, in the case of the primal and noble creation, incorruptibility, which is the first principle of sinlessness; and in the case of the secondary and ignoble birth, the proclivity to sin, which is the cause of all passion and corruption. In becoming flesh, the Savior did not in any way assume sinful passion or corruption into Himself, but He accepted their consequences, and so made birth the salvation of creaturely origin, and paradoxically renewed the incorruptibility of creation by means of the passibility made possible by His birth. At the same time He made creaturely origin preservative of birth, sanctifying the passibility of birth by the sinlessness of creation, so that He might completely restore the integrity of creaturely origin, which holds nature together [1317C] by its divinely perfect inner principle, but 4

γεννήσεως τὴν ὑποπεσοῦσαν αὐτῇ φύσιν διὰ τὴν ἁμαρτίαν παντελῶς ἐλευθερώσῃ, τῷ κατ᾽ αὐτὴν ἴσως τοῖς λοιποῖς ἐπὶ γῆς ζώοις ἐπιρρύτῳ τῆς σπορᾶς τρόπῳ μὴ κρατουμένην. Συνάψας οὖν γένεσιν καὶ πλάσιν καὶ ἔμπνευσιν φυσικῶς τῇ σαρκώσει καὶ τῇ γεννήσει, κατὰ μόνην ἐπίνοιαν ἀλλήλων δίελε, καὶ εὑρήσεις κατὰ τὸν μέγαν διδάσκαλον τὴν τετάρτην γέννησιν συμπληροῦσαν τὴν ἐκ σωμάτων, καὶ μόνῃ ἐπινοίᾳ τὴν ἀπ᾽ αὐτῆς δεχομένην διάκρισιν κατὰ τὸν ἀποδοθέντα τρόπον. Λέγω δὲ ταύτην[4] εἶναι τὴν γένεσιν προεπινοουμένην φυσικῶς τῆς ἐπεισάκτου γεννήσεως, ἧς ἴδιόν ἐστι τὸ *ἐμφύσημα* τὸ πρῶτον καὶ *ζωτικόν*.

Ἄλλη εἰς τὸ αὐτὸ θεωρία[5]

5 Καὶ συλλήβδην εἰπεῖν, εἰ βούλοιο γνῶναι τῶν τοῦ διδασκάλου λόγων τὴν ἀκρίβειαν, ζήτει τίς ὁ κατ᾽ αἰτίαν προηγούμενος τῆς τοῦ[6] ἀνθρώπου γενέσεως λόγος ἐστίν, ὁ τῆς ἰδίας ἐντὸς μένων ἀεὶ μονιμότητος ἀνεκφοιτήτως, καὶ τίς ὁ κατὰ τὴν παιδευτικὴν οἰκονομίαν τῆς γεννήσεως αὐτοῦ διὰ τὴν ἁμαρτίαν τρόπος, ὁ τέλος ἔχων τὴν τοῦ παιδαγωγουμένου διόρθωσιν καὶ πρὸς τὸν λόγον τῆς αὐτοῦ γενέσεως τὴν τελείαν ἐπάνοδον, καὶ μαθήσῃ σαφῶς πῶς ὁ Θεὸς γενόμενος ἄνθρωπος κατ᾽ ἄμφω τελείως γέγονε, πρὸς ὃν εἶχεν ἀληθῶς τῆς γενέσεως λόγον τὸν κατ᾽ οἰκονομίαν σοφῶς ἐπανάγων τρόπον, καὶ τότε δικαίως θαυμάσεις τῆς συνέσεως τὸν διδάσκαλον, πῶς τὰ κατὰ τὴν

also so that He might completely free that same nature from the birth to which it had become subject through sin, so that it might no longer be dominated by the same mode of procreation infused by seed common to the other animals of the earth. Now, if you naturally connect creaturely origin, the making of the body, and the inbreathing with the Word's Incarnation and His birth, and separate them only in thought, you will find that, in accord with the great teacher, the fourth birth complements the birth that takes place through bodies, and that it can be distinguished from it only in thought, in the manner explained above. My point is that bodily birth, which was introduced later, is identical with the creaturely origin that is naturally conceived as preceding it, the characteristic of which is the original and *life-giving inbreathing.* {1317D}

Another contemplation of "Scripture knows three births for us"

5 In sum, if you wish to know the precision with which the teacher speaks, you must seek to understand what is the causal principle that preceded the creation of man, which always remains inseparably within its own proper state of permanence, and what is the mode of His birth as a corrective dispensation directed to human sin, a mode which aims to reform the one corrected and restore him completely to the principle of his creation. By understanding these things, you will see clearly how God, in becoming man, became perfect in both, {1320A} wisely restoring the mode of dispensation to the true principle of creation, and then you will rightly admire the teacher for his wisdom, seeing how he

φύσιν συνημμένα κατ' ἐπίνοιαν διελών, τὸν ὅλον τοῦ ἐφ' ἡμῖν θειοτάτου μυστηρίου κρυφίως διετράνωσε λόγον. Τὴν γὰρ ἐκ σωμάτων γέννησιν τῷ *ζωτικῷ ἐμφυσήματι* καὶ τῇ σαρκώσει κατ' ἐπίνοιαν ἐπιμερίσας, τὴν πρὸς τὸν κατὰ τὴν γένεσιν λόγον τοῦ κατὰ τὴν γέννησιν τρόπου διαφορὰν παρηνίξατο διὰ τὴν τῶν πραγμάτων ἀσύγχυτον καὶ εὐκρινῆ διασάφησιν.[7] Ὧν ἐπιλαβόμενος δι' ἡμᾶς ὁ τὴν φύσιν ἀνακαινίσας Θεός, μᾶλλον δὲ καινίσας εἰπεῖν ἀληθέστερον, καὶ πρὸς τὸ ἀρχαῖον κάλλος αὐτὴν τῆς ἀφθαρσίας ἐπαγαγὼν διὰ τῆς ἐξ ἡμῶν ἁγίας αὐτοῦ καὶ λογικῶς ἐψυχωμένης σαρκός, καὶ πλέον παρασχόμενος αὐτῇ φιλοδώρως τὴν θέωσιν, ἧς μεταπεσεῖν παντελῶς ἀμήχανον αὐτῷ τῷ σαρκωθέντι Θεῷ ψυχῆς τρόπον ἑνούσης σώματι, δι' ὅλου περιχωρήσασαν ἀσυγχύτως κατὰ τὴν ἕνωσιν, καὶ τῆς αὐτοῦ κατ' αὐτὴν ἐκφάνσεως τοσοῦτον ἀντιλαβοῦσαν τὸ κρύπτεσθαι ὅσον αὐτὸς δι' αὐτὴν γέγονε φανερὸς καὶ τῆς οἰκείας φυσικῆς κρυφιότητος ἐκβεβηκὼς ἐνομίσθη.

6 Καὶ τί τούτου παραδοξότερον, ὅτι φύσει Θεὸς ὑπάρχων, καὶ ἄνθρωπος φύσει γενέσθαι καταξιώσας, οὐδετέρας φύσεως τοὺς φυσικοὺς ὅρους διὰ τῆς ἑτέρας παντελῶς παρήμειψεν, ἀλλ' ὅλος Θεὸς ὢν ὅλος γενόμενος διέμεινεν ἄνθρωπος; Οὐ τῷ εἶναι Θεὸς ἄνθρωπος γενέσθαι κωλυόμενος, οὔτε μὴν τῷ γενέσθαι ἄνθρωπος τοῦ εἶναι Θεὸς ἐλαττούμενος, εἷς καὶ ὁ αὐτὸς ὅλος δι' ἀμφοῖν συντηρούμενος, ἄμφω φυσικῶς κατ' ἀλήθειαν ὑπάρχων, μήτε τῷ ἀκραιφνεῖ τῆς κατ' οὐσίαν τῶν μερῶν φυσικῆς διαφορᾶς

subtly articulated the whole of the supremely divine mystery which pertains to us by separating in thought things that are united by nature. For by conceptually distinguishing bodily birth from the *vital inbreathing* and the Incarnation, he alluded to the difference between the principle of man's creation and the mode of his birth, with a view to set forth an unconfused and distinct explanation of these realities. In assuming both of these for our sake, God renewed our nature, or to put it more accurately, He made our nature new, returning it to its primordial beauty of incorruptibility through His holy flesh, taken from us, and animated by a rational soul, and on which He lavishly bestowed the gift of divinization, from which [1320B] it is absolutely impossible to fall, being united to God made flesh, like the soul united to the body, wholly interpenetrating it in an unconfused union, and by virtue of His manifestation in the flesh, He accepted to be hidden exactly to the same degree that He Himself, for the sake of the flesh, was manifested and to all appearances seemed to go outside of His own natural hiddenness.

6 And what greater paradox could there be than that, whereas He is God by nature and deemed it fitting to become man by nature, He did not alter the natural definitions of either one of the natures by the other, but being wholly God He became and remained wholly man? For being God did not hinder Him from becoming man, nor did becoming man diminish His being God, and thus He remained wholly one and the same in both, truly existing naturally in both, being neither [1320C] divided by the unadulterated integrity of the essential differences of the two natures, nor confused by the fact that the two natures came to exist in an

διαιρούμενος, μήτε μὴν τῷ ἄκρως μοναδικῷ τῆς ὑποστάσεως συγχεόμενος, οὐ τραπεὶς τὴν φύσιν[8] καὶ εἰς ὅπερ οὐκ ἦν μεταπεσών. Οὐ φαντάσας σαρκὸς εἴδει καὶ σχήματι τὴν οἰκονομίαν, καὶ ὅσα ἑτέρα καθ' ὑποκειμένου λέγεται εἶναι χωρὶς τοῦ ὑποκειμένου λαβών, ταύτην ἐπλήρωσεν, ἀλλ' αὐτὴν κυρίως πράγματι καὶ ἀληθείᾳ τὴν ἀνθρωπίνην προσλαβὼν φύσιν ἥνωσεν ἑαυτῷ καθ' ὑπόστασιν ἀτρέπτως καὶ ἀναλλοιώτως καὶ ἀμειώτως καὶ ἀδιαιρέτως, τῷ κατ' οὐσίαν αὐτῆς λόγῳ καὶ ὅρῳ συνέχων ἀνέκπτωτον. Καθ' ἣν καὶ τὴν ἐκ σωμάτων κατὰ τὸν ἅγιον τοῦτον καὶ μέγαν διδάσκαλον ἡμετέραν ἐτίμησε γέννησιν, καὶ γενόμενος ἄνθρωπος ἀληθῶς καὶ ἀνθρωπίνως γεννώμενος, ἵνα ἡμᾶς τῶν δεσμῶν τῆς γεννήσεως ἐλευθερώσῃ, καὶ τοῦ παραπλησίως χόρτου σπειρομένους ἐκ καταδίκης διὰ τὴν ἁμαρτίαν φύεσθαι νόμου, καὶ τοῦ τὴν αὐτὴν ἔχειν φυτοῖς τε καὶ ἀλόγοις ζώοις τῆς πρὸς τὸ εἶναι γενέσεως τὴν συγγένειαν. Ὥς πού φησιν ὁ μέγας καὶ τῶν μεγάλων θεατὴς Ἰεζεκιὴλ τὰ θεῖα μυσταγωγούμενος καὶ τὴν αἰτίαν τῆς νῦν περὶ τὸν ἄνθρωπον ὑπαρχούσης οἰκονομίας ἐκπαιδευόμενος, ὡς πρὸς Ἱερουσαλὴμ φάσκων· *τάδε λέγει Κύριος τῇ Ἱερουσαλήμ, Ἡ ῥίζα σου καὶ ἡ γέννησίς σου ἐκ γῆς Χαναάν, ὁ πατήρ σου Ἀμοιῤῥαῖος, καὶ ἡ μήτηρ σου Χετταία· ἐν ἡμέρᾳ ᾗ ἐτέχθης οὐκ ἔδησαν τὸν ὀμφαλόν σου, καὶ ἐν ὕδατι οὐκ ἐλούσθης, οὐδὲ ἁλὶ ἡλίσθης, καὶ σπαργάνοις οὐκ ἐσπαργανώθης, καὶ ἀπεῤῥίφης ἐπὶ πρόσωπον τοῦ πεδίου τῇ σκολιότητι τῆς ψυχῆς σου ἐν ᾗ ἡμέρᾳ ἐτέχθης· καὶ διῆλθον ἐπὶ σέ, καὶ εἶδόν σε πεφυρμένην ἐν τῷ αἵματί σου, καὶ εἶπα σοι, Ἐκ τοῦ αἵματός σου ἡ ζωή σου, πληθύνου, καθὼς ἡ*

absolutely single and unique hypostasis, and so He neither changed nature nor underwent a transformation into something He was not. Neither did He fulfill the plan of salvation in an imaginary form or simulated appearance of the flesh (as if He had simply appropriated the accidents of a substrate without the actual substrate itself), but to the contrary He made human nature His very own—literally, really, and truly—uniting it to Himself according to hypostasis without change, alteration, diminishment, or division, and maintaining it unaltered in accordance with its essential principle and definition. It was with this human nature—according to that great and holy teacher—that He honored our bodily birth, and by truly becoming [1320D] man and being born like a man, He freed us from the bonds of birth and the law of reproduction whereby, because of the condemnation that came about because of sin, we multiply like grass from seed, and come into being in a manner directly akin to that of plants and irrational animals. This is what the great Ezekiel, that seer of magnificent visions, says somewhere, addressing himself to Jerusalem, having been initiated into divine realities and learning the reason behind the order of salvation that has now been made available to mankind: *Thus says the Lord to Jerusalem: Your root and your birth are of the land of Canaan. Your father was an Amorite* [1321A] *and your mother a Hittite. On the day wherein you were born they did not bind your umbilical cord, and you were not washed in water; nor were you salted with salt nor swaddled in swaddling clothes, but you were cast out upon the face of the field because of the deformity of your soul, in the day wherein you were born. And when I passed by you and saw that you were defiled with your own blood, I said to you: From your blood is your life, and so multiply,*

ἀνατολὴ τοῦ ἀγροῦ δέδωκά σε [Ez 16:3–7], ἤ, ὡς ὁ Σύμμαχός φησι, *καθὼς βλάστημα τοῦ ἀγροῦ δέδωκά σε.*[9]

7 Τῆς οὖν τοῦ φύεσθαι διὰ τῆς σπορᾶς ἴσα χόρτῳ καὶ δι' αἵματος κατὰ τὰ λοιπὰ ζῶα τὴν ζωὴν ἔχειν καταδίκης ὁ τὴν φύσιν ἐξιώμενος καὶ πρὸς τὴν ἀρχαίαν τῆς ἀφθαρσίας χάριν ἐπανάγων Κύριος ἦλθεν αὐτὴν ἐλευθερῶσαι, καὶ ἐμφανῶς μὲν αὐτῇ δεῖξαι πρὸς ὅπερ γενομένη κατ' ἀρχὰς οὐδόλως ἐκινήθη καλόν, καὶ πατῆσαι τὸ πονηρὸν πρὸς ὅπερ ἅμα τῷ γενέσθαι διὰ τῆς ἀπάτης τὴν ὅλην αὐτῆς κινηθεῖσα παρὰ φύσιν κατεκένωσε δύναμιν, καὶ καταδῆσαι πρὸς ἑαυτὸν τὴν τῆς ἐπιθυμίας δύναμιν (ἧς ὑπάρχει ὁ *ὀμφαλὸς* σύμβολον), τὴν ἐν τῷ ἀγαθῷ γόνιμον ἕξιν λαβοῦσαν παγίαν καὶ ἀμετάπτωτον, καὶ *λοῦσαι ἐν ὕδατι,* καθᾶραι λέγων τῶν μολυσμῶν τῆς ἀγνοίας τῷ πελάγει τῆς περιχυθείσης αὐτῇ κατὰ τὴν χάριν γνώσεως, καὶ *ἁλίσαι ἁλί,* καὶ *σπαργανῶσαι σπαργάνοις,* τουτέστι τὴν πρὸς ὅπερ γέγονεν ἀγαθὸν φυσικὴν ἐνέργειαν ἀπρὶξ στερεώσας τῷ Πνεύματι, σήψεως παθῶν καθαρὰν καταστῆσαι καὶ ἀνεπίδεκτον, καὶ τῇ περιβολῇ τῶν ἐν τοῖς οὖσιν ἀληθῶν λόγων δίκην σπαργάνων περισφίγξας ἀδιάχυτον παντελῶς ἀπεργάσασθαι.

Ἄλλη εἰς τὸ αὐτὸ θεωρία

8 Τυχὸν δὲ διὰ τῶν εἰρημένων ὁ διδάσκαλος διττὸν εἶναι τὸν κατὰ τὴν γένεσιν τῆς ἀνθρωπίνης φύσεως λόγον τε καὶ τρόπον εἰσηγούμενος, τὸν μὲν ψυχῆς, τὸν δὲ σώματος,

for I have granted you to be like the rising of the field, or, as Symmachus says, *as I have granted you to be like the sprouting of the field.*[6]

7 It was thus from being condemned to reproduction through seed like grass sprung from the field, and from obtaining our life through blood like the other animals, that the Lord—who heals human nature and returns it to its primordial grace of incorruptibility—came to liberate nature. His purpose was to reveal the beauty toward which human nature failed to move when it was first created, and to trample down the [1321B] wickedness to which it, being deceived, unnaturally moved at the very moment it was created, and which emptied it of all its power; and to bind the power of human desire to Himself— of which the *umbilical cord* is the symbol—granting it a condition of fecundity which is fixed and unalterable in the Good; and to *wash it in water,* I mean to cleanse it from the stains of ignorance in the ocean of knowledge poured out on it by grace; and to *salt it with salt,* and *wrap it in swaddling* clothes, that is, to fortify, by means of the Spirit, its natural energy in relation to the beauty for which it was created, and to purge it of the putrefaction of passions and make it resistant to them, and, by binding it tightly in the true principles of beings as if they were swaddling clothes, to make it completely incapable of being squandered and wasted.

Another contemplation of the same phrase

8 Perhaps through these words the teacher, in proposing that the principle and mode of origination of human nature is twofold [1321C] (that of the soul and that of the body),

τὴν ἐκ σωμάτων γέννησιν εἰς δύο κατ᾽ ἐπίνοιαν διεῖλε γεννήσεις, τὴν μὲν ψυχὴν ἐμφαίνων ἀρρήτως ἐκ τοῦ θείου καὶ *ζωτικοῦ ἐμφυσήματος* συνισταμένην, τὸ δὲ σῶμα ἐκ τῆς ὑποκειμένης ὕλης τοῦ ἐξ οὗπέρ ἐστιν ἅμα τῇ ψυχῇ κατὰ τὴν σύλληψιν γινόμενον σώματος. Οὐ γὰρ τὸν αὐτὸν ἀπαραλλάκτως φάναι θέμις ἐπ᾽ ἀμφοῖν τῆς γενέσεως εἶναι τὸν λόγον καὶ τὸν τρόπον, ὅτι μηδὲ ταὐτὸν ἀλλήλοις κατὰ τὴν οὐσίαν ἄμφω ταῦτα τυγχάνουσιν. Ὧν γὰρ ἀλλήλοις μὴ ταὐτόν ἐστι τὸ εἶναι, τούτων δηλονότι καὶ ὁ πρὸς ἄλληλα τῆς γενέσεως παρήλλακται λόγος καὶ τρόπος. Ἀλλὰ ψυχῆς μὲν ἄλλον εἶναι δίκαιον οἴεσθαι καὶ λόγον καὶ τρόπον, καθ᾽ ὃν γίνεταί τε καὶ ἔστι καὶ διαμένει, καὶ ἄλλον ὁμοίως σώματος, καθ᾽ ὃν γίνεταί τε καὶ ἔστι[10] καὶ ἀμεταβόλως μένει σῶμα καὶ ψυχῇ συναπτόμενον.

Θεωρία σύντομος πρὸς τοὺς λέγοντας προϋπάρχειν ἢ μεθυπάρχειν τῶν σωμάτων τὰς ψυχάς

9 Εἰ καὶ ἅμα κατὰ τὴν ὕπαρξιν ἀμφοτέρων, ψυχῆς λέγω καὶ σώματος, ὁ αὐτός ἐστι τῆς γενέσεως χρόνος, οὐδενὸς τοῦ ἑτέρου προϋπάρχοντος, ὡς ἔφην, κατὰ τὴν γένεσιν ἢ μεθυπάρχοντος, ἵνα μὴ τοῦ ἐξ ἀμφοῖν εἴδους ὡς ὅλου λυθῇ, δικαίως ἂν ὁ τοῦ πρός τι λόγος πρεσβυτέραν ἔχων καθ᾽ ἑαυτὴν οὖσαν τὴν τοῦ ἑνὸς ὡς μέρους ὑπόστασιν, καὶ πρὸς ἄλλο κατὰ τὴν φύσιν παντάπασιν ἄσχετον ἔχουσαν τὴν ἕνωσιν,[11] καὶ διὰ τοῦτο μηδέποτε τὴν σὺν ἄλλῳ κατὰ σύνθεσιν ἄλλου τινὸς φυσικῶς συμπληροῦσαν ὑπόστασιν

divided bodily birth into two, emphasizing both the ineffable constitution of the soul from the divine and *vital inbreathing*, and the formation of the body from the underlying matter of which it is composed at the moment of conception together with the soul. For it is not valid to speak indistinguishably of the same principle and mode of origination with respect to both the soul and the body, since the two are not identical in essence. Indeed, of things among which there is no identity of being, it is obvious that their principle and mode of origination will differ. But with respect to the soul, it is correct to think that the principle and mode whereby it was created, exists, and remains in existence is one thing, whereas the principle and mode of the body, [1321D] whereby it was created, exists, and immutably remains a body, though conjoined to the soul, is another.

[Digression 1.] A concise argument against those who say that souls exist either before or after bodies[7]

9 And if the time of their coming into being is one and the same for both—I mean the soul and the body—with neither of them, as I have said,[8] existing before or coming into existence after the other, so that the [1324A] form as a whole which they jointly constitute not be dissolved, then quite rightly the principle of reciprocal relation[9] holds that when an individual subsistence functioning as a part is prior to the existence of the whole, and its union with another part is completely unconditioned in nature, then no <composite> subsistence is completed by the natural synthesis of one part with another without the destruction and alteration of

χωρὶς φθορᾶς καὶ τῆς πρὸς ὅπερ οὐκ ἦν ἀλλοιώσεως. Τὸ γὰρ καθ' ἑαυτὸ ἰδικῶς προϋφιστάμενον εἰς ἄλλου τινὸς εἴδους ὑπόστασιν οὐ πέφυκεν ἄγεσθαι. Εἰ δὲ εἰς τὴν ἑτέρου εἴδους συμπλήρωσιν τὴν πρὸς ἄλλο δέχεται σύνθεσιν τὸ προϋφιστάμενον, ἢ κατὰ φύσιν τοῦτο ποιεῖ πάντως ἢ παρὰ φύσιν. Καὶ εἰ μὲν κατὰ φύσιν, οὐδέποτε τῆς πρὸς ἄλλο πρὸς ἐκπλήρωσιν εἴδους ἑτέρου συνθέσεως παυόμενον ὁραθήσεται, διὰ τὴν βίαν τῆς φύσεως ἑαυτῆς ἐκστῆναι μὴ δυναμένης, καὶ τούτῳ τῷ λόγῳ οὔτε σώματος χωρὶς ἡ ψυχή, οὔτε ψυχῆς σῶμά ποτε νοηθήσεται, καὶ περιετράπη τοῖς περιττοῖς τὴν σύνεσιν εἰς ἠλιθιότητα τὸ σοφόν, ἐναχθεῖσι βίᾳ πρὸς ὅπερ φεύγειν ἐσπούδασαν. Εἰ δὲ παρὰ φύσιν τὴν πρὸς ἄλλου συμπλήρωσιν εἴδους θάτερον τούτων τὴν πρὸς τὸ ἕτερον δέχεται σύνθεσιν, φθείρεται πάντως, τοῦ κατὰ φύσιν ἐξιστάμενον ὅρου, καὶ γινόμενον ὅπερ μὴ πέφυκε καὶ εἰς ὅπερ οὐκ ἦν μεταπίπτον. Οὗ τί γένοιτ' ἂν ἀσυνετώτερον; Ἀλλ' ἐπὶ τὸ προκείμενον ἐπανέλθωμεν.

10 Ψυχῆς μὲν οὖν γένεσις, ὥς φησιν ἐμφαντικῶς[12] ὁ διδάσκαλος, ἐξ ὑποκειμένης ὕλης οὐ γίνεται, καθάπερ τὰ σώματα, ἀλλὰ τῷ βουλήματι τοῦ Θεοῦ διὰ τῆς *ζωτικῆς ἐμπνεύσεως* ἀρρήτως τε καὶ ἀγνώστως, ὡς οἶδε μόνος ὁ ταύτης δημιουργός. Ἡ ψυχὴ τὸ εἶναι λαμβάνουσα κατὰ τὴν σύλληψιν ἅμα τῷ σώματι πρὸς ἑνὸς ἀνθρώπου συμπλήρωσιν ἄγεται, τὸ δὲ σῶμα ἐκ τῆς ὑποκειμένης ὕλης τοῦ ἑτέρου δηλαδὴ γίνεται σώματος κατὰ τὴν σύλληψιν,

one of these parts into something that it was not. For that which already subsists as an individual entity by its nature cannot be imparted to the subsistence of another form. If, however, an already subsisting entity admits of synthesis with something else for the completion of a different form, it can only accomplish this either according to nature or contrary to nature. If it does this according to nature, it follows that it will never cease from synthesizing itself with other elements to complete another form, owing to the force of nature [1324B] that prevents it from moving outside its own laws, which is why it is inconceivable to think of either the soul without the body or the body without the soul. (Thus, the clever conceit of those possessing only a superficial understanding of these matters is shown to be utter folly, dragging them by logical necessity to the very conclusion they were so anxious to avoid.) If, on the other hand, contrary to nature, one of the two should admit of synthesis with the other for the completion of another form, it will certainly suffer destruction, transgressing the boundaries of its own nature, becoming something that it was not created to be, and changing into something that it was not, and what could possibly be more absurd than this? But let us return to the subject at hand. [1324C]

As the teacher expressly states, the soul does not originate from underlying matter, as bodies do, but by the will of God, through the *vital inbreathing* in a manner which is ineffable and hidden, known only to the soul's Creator.[10] Receiving its existence at the moment of conception simultaneously with the body, the soul contributes to the completion of a single human being, whereas the body is created from the underlying matter of another body at the moment of 10

ἅμα τῇ ψυχῇ τὴν τοῦ ἓν εἶδος εἶναι σὺν αὐτῇ δεχόμενον σύνθεσιν. Ὅπερ ἀλλαχοῦ τρανότερον ἐμφαίνων φησὶν ὁ διδάσκαλος, "κατὰ τὴν διπλῆν τοῦ ἐμφυσήματος δύναμιν καὶ πνοὴν ἐμφυσώμενοι πάντες καὶ Πνεῦμα ἅγιον." Μεριστέον οὖν τῇ ἐπινοίᾳ κατὰ τὴν σύλληψιν τὸ μὲν ζωτικὸν ἐμφύσημα καὶ τὸ Πνεῦμα τὸ ἅγιον τῇ νοερᾷ τῆς ψυχῆς οὐσίᾳ, τὴν δὲ σάρκωσιν καὶ τὴν πνοὴν τῇ φύσει τοῦ σώματος, καθὼς οἱ πατέρες φασί. Καὶ ἡ τοῦ προπάτορος Ἀδὰμ μυστικῶς παρήχθη γένεσις, ἕτερον τῆς ψυχῆς ἔχουσα τόν τε τοῦ εἶναι λόγον καὶ τὸν τοῦ γενέσθαι τρόπον, καὶ ἕτερον δηλαδὴ τοῦ σώματος, ὡς τὸ θεῖον ἡμᾶς μεγαλοφυῶς ἐμυσταγώγησε γράμμα, μὴ συγχωροῦν τὴν ψυχὴν καὶ τὸ σῶμα καθ' ἕνα καὶ τὸν αὐτὸν τρόπον τῆς γενέσεως ἀλλήλοις συμπεσόντα φυρῆναι κατὰ τὴν φύσιν καὶ τὸν ἑκάστου τῆς οὐσίας λόγον ἀγνοηθῆναι, καὶ τὸν τῆς γενέσεως τρόπον.

11 Εἰ δὲ τῷ Ἀδὰμ ἐπηκολούθησεν ἡ διπλῆ τοῦ ἐμφυσήματος δύναμις κατὰ τὴν εἰς τὸ εἶναι γένεσιν σύνδρομος, τί ἂν τις εἴποι περὶ τοῦ κατὰ τὴν ἀνθρωπότητα συναμφοτέρου τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ψυχῆς λέγω καὶ σώματος; ὅπερ κρᾶμα κατὰ τὸ δυνατὸν ἐμφέρειαν σώζει πολλὴν πρὸς τὸν πρῶτον Ἀδάμ. Ὥσπερ γάρ, ὡς αὐτός φησιν ὁ διδάσκαλος, "παρὰ τῆς ὕλης τὸ σῶμα λαβὼν ὁ Θεός, νεοτελοῦς δηλονότι προϋποστάσης, παρ' ἑαυτοῦ δὲ ζωὴν ἐνθείς, ὃ δὴ νοερὰν *ψυχὴν* καὶ *εἰκόνα Θεοῦ* [Gen 1:27, 2:7] οἶδεν ὁ λόγος, δημιουργεῖ τὸν ἄνθρωπον," τὸν αὐτὸν τρόπον καὶ ἐξ ἀχράντου παρθένου οἱονεὶ

conception, and is synthesized together with the soul into a single form with it. The teacher makes this point even more clearly elsewhere when he says, "in accordance with the twofold power of the inbreathing, we are all infused both with breath and the Holy Spirit."[11] Thus in the moment of conception we must distinguish in thought two things: first, the vital inbreathing and [1324D] the Holy Spirit in relation to the intellectual substance of the soul, and second, the formation of flesh and breath in relation to the nature of the body, just as the fathers say.[12] To be sure, the creation of our forefather Adam took place in a hidden, secret manner, and his soul had both a different principle of being and a different mode of generation, while his body obviously was formed on the basis of a different principle and mode, just as the Divine Scripture has so sublimely taught us, allowing us no room to lump together according to nature the creation of the soul and the body according to one and the same mode of origin, losing sight of each one's distinctive principle of being and mode of origin.[13] [1325A]

11 And if in the case of Adam the concurrence of the twofold power of the inbreathing accompanied the moment of his coming into being, what should one say about the presence of both—I mean of soul and body—in the humanity of our God and Savior Jesus Christ, a blending that preserves as much resemblance as is possible to the first Adam? For just as the teacher himself says, "God took the elements of the body from matter, which had itself only recently been created and given form, and imbued it with life from Himself (which according to Scripture is the rational *soul* and the *image of God*), and so He creates man."[14] In the same way, God "took a body" from a pure virgin, as if from undefiled

γῆς ἀμιάντου "τὸ σῶμα λαβών, παρ' ἑαυτοῦ δὲ ζωὴν ἐνθείς, ὃ δὴ νοερὰν *ψυχὴν* καὶ *εἰκόνα Θεοῦ* οἶδεν ὁ λόγος [Gen 1:27, 2:7]," τὸ ἑαυτοῦ ἀνθρώπινον ἐδημιούργησεν, ἢ ἑαυτὸν ἀτρέπτως κατὰ πρόσληψιν σαρκὸς νοερῶς τε καὶ λογικῶς ἐψυχωμένης, δι' ἡμᾶς ἑκουσίως, ὡς παντοδύναμος, δημιουργήσας ἐποίησεν ἄνθρωπον.

12 Ταύτῃ γοῦν καὶ τετιμηκέναι, καθάπερ οἶμαι, φησὶν ὁ διδάσκαλος τὸν Κύριον ἡμῶν καὶ Θεὸν τὴν καθ' ἡμᾶς τρισσὴν γέννησιν, τουτέστι τοὺς καθόλου τρόπους τῆς ἡμῶν εἰς τὸ εἶναι καὶ εὖ εἶναι καὶ ἀεὶ εἶναι γενέσεως, τὴν μὲν ἐκ σωμάτων, μίαν οὖσαν τοῦ συναμφοτέρου κατὰ τὴν ἅμα τῶν μερῶν ἀλλήλοις συνύπαρξιν, ψυχῆς λέγω καὶ σώματος, εἰς δύο διαιρουμένην, διὰ τὸν ἑτεροῖον τῆς ἑκατέρου γενέσεως τρόπον, δι' ἧς τὸ εἶναι λαμβάνομεν, τὴν δὲ ἐκ βαπτίσματος, καθ' ἣν τὸ εὖ εἶναι πλουσίως ὑποδεχόμεθα, τὴν δὲ ἐξ ἀναστάσεως, καθ' ἣν πρὸς τὸ ἀεὶ εἶναι διὰ χάριτος μεταποιούμεθα. Ἀκριβῶς τοίνυν δεῖ τοῖς τοῦ διδασκάλου λόγοις ἐπισκήπτειν διὰ τοὺς ἐπηρεαστὰς τῶν καλῶς κειμένων. Τῇ γὰρ ἐπινοίᾳ μόνῃ διελὼν τὴν ἐκ σωμάτων γέννησιν διὰ τὴν ἀποδοθεῖσαν αἰτίαν, ἅμα τῇ συλλήψει κατὰ ταὐτόν, χρονικῆς οὐδ' ὅλως ῥοπῆς προεπινοουμένης, εἰληφέναι τὸν Κύριον τὸ ζωτικὸν πνεῦμα, ἤτοι ἐμφύσημα κατὰ τὸ ἀνθρώπινον αὐτοῦ, λέγω δὲ τὴν νοερὰν ψυχὴν μετὰ τοῦ σώματος τοῦ ἐκ τῆς ἀχράντου Παρθένου, καὶ οὐ μετὰ τὴν σύλληψιν, ὁ διδάσκαλος διορίζεται.

earth, "and imbued it with life from Himself (which according to Scripture is the rational *soul* and *image of God*), and so" He created His own humanity, or in assuming flesh [1325B] (ensouled with reason and intellect), He willingly for our sake, and by virtue of His limitless power, fashioned Himself into man without undergoing change.

12 I think that in this way, as the teacher says, our Lord and God has honored our three births, that is, the three general modes of our origin in being, in well-being, and in eternal-being.[15] The first of these is our birth from another body, which constitutes the single birth of both—I mean of soul and body—owing to their simultaneous and mutual coexistence, and yet they may be distinguished as two because of the different mode of origin characteristic of each. It is through this first birth that we receive being. The second birth, which is from baptism, is how we lavishly receive well-being, while the third birth, from resurrection, is how [1325C] we are transformed by grace unto eternal well-being. We must, then, scrutinize the teacher's words with the utmost precision in order to respond to those who insolently defame what he has so admirably set forth. For by distinguishing (solely in thought) bodily birth for the reason I have explained, the teacher establishes that it was not at some moment after His conception, but in the very same moment of His conception, without any suggestion whatsoever of an antecedent temporal interval, that the Lord received the life-giving spirit—that is, the inbreathing according to His humanity, by which I mean a rational soul together with the body that was taken from the pure Virgin.

Πρὸς τοὺς λέγοντας προϋπάρχειν τῶν σωμάτων τὰς ψυχάς

13 Τινὲς μὲν γάρ φασιν, ὡς ἤδη προλαβὼν ἔφην, προϋπάρχειν τῶν σωμάτων τὰς ψυχάς, ἕτεροι[13] δὲ τὸ ἐναντίον, τῶν ψυχῶν προϋπάρχειν τὰ σώματα. Ἡμεῖς δὲ τὴν μέσην ὁδὸν (ὡς βασιλικὴν κατὰ τοὺς πατέρας ἡμῶν) ὁδεύοντες οὔτε προΰπαρξιν οὔτε μεθύπαρξιν ψυχῆς ἢ σώματος, συνύπαρξιν δὲ μᾶλλόν φαμεν, τὰς ἐφ' ἑκάτερα φυλαττόμενοι μετεγκλίσεις,[14] καὶ *μήτε ἀριστερὰ μήτε δεξιά*, καθώς φησιν ἡ ἁγία Γραφή [Dt 5:32, 17:20], παντάπασιν ῥέποντες, *φόβον φοβούμενοι οὗ* πλέον φοβεῖσθαι οὐδέν ἐστι φοβερώτερον [Ps 52(53):6], μήπως προϋπάρχειν λέγοντες τῶν σωμάτων τὰς ψυχάς, καὶ τιμωρίας ἕνεκεν τῶν ψυχῶν ἐφευρέσθαι τὰ σώματα, διὰ τὴν προγεγενημένην τῶν ἀσωμάτων κακίαν, τῆς τῶν ὁρωμένων ἐκπρεποῦς μεγαλουργίας, δι' ἧς ὁ Θεὸς γινώσκεται σιωπῇ κηρυττόμενος, αἰτίαν εἰκότως εἶναι μόνην ὑποτιθέμεθα τὴν κακίαν, ἀνάγκην ἐπάγουσαν τῷ Θεῷ παρὰ πρόθεσιν ἣν οὐκ ηὐδόκησεν οὐσίαν δημιουργῆσαι, ἧς τυχὸν ἀπ' ἀρχῆς οὐδὲ τὸν λόγον ἔχει πρὸ τῶν αἰώνων μετὰ τῶν ἄλλων ἀπόκρυφον. Τῶν γὰρ παρὰ πρόθεσιν γινομένων λέγειν τὸν Θεὸν ἔχειν τοὺς τῆς οὐσιώσεως λόγους, οὔ μοι δοκεῖ συνετῆς διανοίας εἶναι, καὶ ὁπωσοῦν εὖ συνησθημένης Θεοῦ μεγαλειότητος, τοῦ ἀπαθοῦς καὶ μόνου ἀληθοῦς, καὶ μηδὲν ἔχοντος καθόλου κατὰ τοὺς ἐν αὐτῷ προόντας τῶν ὄντων λόγους πρόσφατον, καὶ μάλιστα παρὰ πρόθεσιν. Πάντα γὰρ αὐτῷ

[Digression 2.] To those who say that souls preexist bodies[16] [1325D]

13 For there are some who maintain, as I said a moment ago, that souls preexist bodies, whereas others maintain the opposite, namely, that bodies come into existence before souls. We, however, adhering to the middle course (which according to our fathers is the royal way), speak neither of preexistence nor postexistence of either soul or body, but of coexistence,[17] guarding ourselves against the two deviations by inclining *neither to the right nor the left,* just as Holy Scripture says, *fearing greatly* [1328A] that of which no greater fear exists, for in granting that souls exist before their bodies, and that bodies were subsequently devised in order to punish these souls on account of some evil they had committed prior to their embodiment,[18] we might reasonably assume that the magnificent beauty of the visible world, through which God is proclaimed in silence, is purely the result of sin, to say nothing of imposing on God the necessity, contrary to His own purpose, of creating a being that He had no wish to create, and which, unlike other beings, would have seemingly lacked a principle hidden within Him before the ages. For to say that the principles according to which created beings receive their substances are contained within God contrary to His own intention does not strike me as the mark of a very keen intelligence, or of a mind that is highly conscious of the sublime majesty of God, who is not subject to change and who alone is true, [1328B] and who in no way contains any recent acquisitions among the principles of beings that preexist within Him, and certainly not any that are contrary to His own purposes. For all things

τὰ ὁπωσοῦν ἢ[15] ὄντα ἢ γενησόμενα κατὰ τὴν οὐσίαν προτεθέληταί τε καὶ προεννενόηται καὶ προέγνωσται· ἕκαστον δὲ τῶν ὄντων κατὰ τὸν εὔθετον καὶ ἐπιτήδειον καιρὸν οὐσιοῖ καὶ ὑφίστησι.

14 Μηδὲ γὰρ ὅτε τι κατασκευάζοντα τὸν Θεὸν ὁρῶμεν, τότε καὶ τῆς περὶ αὐτὸ θελήσεως ἤρχθαι ἐννοίας τε καὶ γνώσεως αὐτὸν νομίσωμεν. Ἄπαγε. Πολλῆς γὰρ ὄντως ἐστὶ τοῦτο μεστὸν ἀτοπίας, εἰ ὅπερ ὁ Θεὸς ἐξ ἀρχῆς πρὸ τῶν αἰώνων μήτε ἐνενόησεν ἢ ἔγνω ἢ ἠθέλησεν εἶναι, νῦν νοήσας τε καὶ θελήσας καὶ γνούς, ἢ μεταγνοὺς εἰπεῖν οἰκειότερον, ὡς καλὸν ἐξετέλεσεν· ἵνα μὴ λέγω ὅτι οὐδὲ αὐτὴν ὧν τοὺς λόγους προηγουμένως οὐκ ἔχει, γινώσκει τὴν ποίησιν. Ἀλλὰ πάντα τῇ βουλήσει τοῦ Θεοῦ προγνωστικῶς κατὰ τὴν ἄπειρον αὐτοῦ δύναμιν ἀεὶ περιέχεσθαι πιστεύομεν, μηδενὸς αὐτῷ καθ' οἱονδήποτε τρόπον προσφάτως ἐπινοουμένου, καὶ τὸ εἶναι κατὰ τὴν οὐσίαν λαμβάνοντος. Μηδὲ γὰρ οἴεσθαι δεῖν εὐσεβῶς φρονοῦντας ὑπολαμβάνω τὸν Θεὸν τὰ κατὰ πρόγνωσιν ἀπειροδυνάμως ἐν ἑαυτῷ κατὰ τοὺς ἑαυτῶν λόγους προπεριεχόμενα ἕκαστα μανθάνειν διὰ τῆς εἰς τὸ εἶναι παραγωγῆς. Ἀλλ' ἡμῖν οἱ αἰῶνές τε καὶ οἱ χρόνοι κατὰ τὸν προωρισμένον καὶ τὸν εὔθετον ἑκάστου καιρὸν σοφῶς ἕκαστα δημιουργούμενα δεικνύουσι, καὶ εἰς τὸ εἶναι προβάλλονται, καθὰ καὶ περὶ τοῦ Λευΐ φησιν ὁ θεῖος ἀπόστολος οὑτωσὶ διεξιών, *ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν* [Hbr 7:10], πρὶν

that have come to exist substantially in any way whatever, or that will come into existence, have all been willed in advance by God, and have been conceived of in advance and foreknown by Him, and to each particular being He gives substance and subsistence at the fitting and appropriate time.[19]

14 Therefore when we behold God fashioning something, we should not think that it was only then that He began to will it, or conceive of it, or know it. Such a notion is to be dismissed, since it is replete with absurdities, and will involve us in thinking that what God from the beginning, before the ages, had failed to conceive, or know, or will, He only now conceived of, and willed, and came to know. Or, to put it in more common terms, it would be as if God had changed His mind and created something because He recently decided that it was good—and I say this in order to avoid saying that it would be that God does not even know how to create beings, the principles of which He did not previously possess. [1328C] We, however, believe that God eternally contains and foreknows all things in His will, consistent with His infinite power, and that there is nothing at all, in any manner whatsoever, that was conceived of by Him at a later stage and then received being and substance. I am of the opinion that those of pious mind should not think that God knows particular things, the principles of which are eternally contained in His foreknowledge and infinite power, only when they are created and brought into being. For time and the ages show us each thing wisely being created at the proper, predetermined moment, at which point it is brought into being, just as the divine apostle says concerning Levi, namely, that *he was still in the loins of his ancestor* before he came into being. [1328D] When the perfect

εἰς τὸ εἶναι παρελθεῖν, ὅστις ἐν μὲν δυνάμει τῷ πατριάρχῃ Ἀβραὰμ ὑπάρχων, κατὰ δὲ τὸν τετελεσμένον καιρὸν τὴν πρὸς τὸ εἶναι διὰ κυήσεως κατ' ἐνέργειαν γένεσιν λαβών, εἱρμῷ καὶ τάξει κατὰ τὴν ἀπόῤῥητον σοφίαν τοῦ Θεοῦ τὰ πάντα τὴν πρὸς τὸ εἶναι γένεσιν δέχεσθαι νοεῖν ἡμᾶς καὶ πιστεύειν κατὰ τὸν προγνωσθέντα καιρὸν ὑπηγάγετο.

15 Πάντων οὖν τῶν κατ' οὐσίαν ὑπαρκτικῶς ὄντων τε καὶ ἐσομένων, ἢ γενομένων, ἢ γενησομένων ἢ φαινομένων, ἢ φανησομένων, ἐν τῷ Θεῷ προϋπάρχουσι παγίως ὄντες οἱ λόγοι, καθ' οὓς καί εἰσι τὰ πάντα καὶ γεγόνασι καὶ διαμένουσιν ἀεὶ τοῖς ἑαυτῶν κατὰ πρόθεσιν λόγοις διὰ κινήσεως φυσικῆς ἐγγίζοντα καὶ πρὸς τὸ εἶναι μᾶλλον συνεχόμενα, κατὰ τὴν ποιάν τε καὶ ποσὴν τῆς προαιρέσεως κίνησίν τε καὶ ῥοπήν, τὸ εὖ δι' ἀρετὴν καὶ τὴν πρὸς τὸν λόγον, καθ' ὅν ἐστιν, εὐθυπορίαν, ἢ τὸ φεῦ εἶναι διὰ κακίαν καὶ τὴν παρὰ τὸν λόγον, καθ' ὅν ἐστι, κίνησιν λαμβάνοντα, καὶ συντόμως εἰπεῖν, κατὰ τὴν ἕξιν ἢ τὴν στέρησιν τῆς αὐτῶν κατὰ φύσιν μεθεκτικῆς δυνάμεως τοῦ παντελῶς ἀμεθέκτου κατὰ φύσιν ὑπάρχοντος, καὶ πᾶσιν ἁπλῶς ἑαυτὸν ἀξίοις τε καὶ ἀναξίοις ὅλον κατὰ χάριν δι' ἄπειρον ἀγαθότητα παρέξοντος,[16] καὶ τὴν τοῦ ἀεὶ εἶναι, καθὼς ἕκαστος ὑφ' ἑαυτοῦ διατέθειταί τε καὶ ἔστι, διαμονὴν ἐμποιήσοντος. Οἷς ἡ τοῦ κυρίως ὄντος καὶ εὖ ὄντος καὶ ἀεὶ ὄντος ἀνάλογος μέθεξις ἢ ἀμεθεξία τιμωρίας τῶν μετασχεῖν μὴ δυναμένων, καὶ ἀπολαύσεως τῶν μετασχεῖν δυναμένων, ἐπίτασίς ἐστι καὶ ἐπαύξησις. Οὐδὲν γὰρ τὸ

time arrived, the one who existed potentially in the patriarch Abraham was brought into actual being through conception, and thus in order and sequence, according to the ineffable wisdom of God, we have been led to understand and believe that all things are brought into being at a time that has been foreknown.[20] [1329A]

The principles of all the beings that exist essentially— whether they exist now or will exist in the future, whether they have come to be or will come to be, or have appeared or will appear—preexist and are immovably fixed in God, and it is according to these that all things are, and have come to be, and remain always drawing closer to their own predetermined principles through natural motion, and ever more closely approximated to being by their particular kinds and degrees of motion and inclination of choice. They receive well-being through virtue and through their direct progress toward the principle according to which they exist; or they receive ill-being through vice and their movement contrary to the principle by which they exist. To put it concisely, they move in accordance with their possession or privation of the potential they have naturally to participate in Him who is by nature absolutely imparticipable, and who offers Himself wholly and simply to all—worthy and unworthy—by [1329B] grace through His infinite goodness, and who endows each with the permanence of eternal being, corresponding to the way that each disposes himself and is. And for those who participate or do not participate proportionately in Him who, in the truest sense, is and is good, and is forever, there is an intensification and increase of punishment for those who cannot participate, and of enjoyment for those who can participate. For there exists absolutely

παράπαν ἔστι τῶν ὄντων, οὗ μὴ παρὰ τῷ Θεῷ πάντων ὁ λόγος προένεστιν. Ὧν δὲ παρὰ τῷ Θεῷ προϋπάρχουσιν ὄντες τῆς οὐσίας οἱ λόγοι, τούτων δηλαδὴ κατὰ πρόθεσιν θείαν πάντως ἐστὶν ἡ γένεσις. Ὧν δὲ κατὰ πρόθεσιν θείαν ἐστὶν ἡ γένεσις, τούτων ἡ κατ' οὐσίαν ὕπαρξις μένει πρὸς τὸ μὴ ὂν ἀπὸ τοῦ ὄντος ἀμεταχώρητος. Ὧν δὲ πρὸς τὸ μὴ ὂν ἀμεταχώρητος μετὰ τὴν γένεσιν ἀπὸ τοῦ ὄντος ἡ κατ' οὐσίαν ὑφέστηκεν ὕπαρξις, τούτων οἱ λόγοι τυγχάνουσι μόνιμοί τε καὶ βάσιμοι, μόνην ἔχοντες ἀρχὴν τοῦ εἶναι τὴν σοφίαν, ἐξ ἧς καὶ δι' ἣν ὑπάρχουσι, καὶ ὑφ' ἧς τὴν πρὸς τὸ εἶναι δύνασθαι παγίως δύναμιν ἔχουσιν. Ὧν δὲ οἱ λόγοι μονίμως ὑπάρχουσι παρὰ τῷ Θεῷ, καὶ ἡ περὶ αὐτοὺς τοῦ πεποιηκότος τὰ πάντα Θεοῦ πρόθεσίς ἐστιν ἀδιάπτωτος (χρονικοῖς γὰρ ἡ τοῦ Θεοῦ πρόθεσις παντάπασιν οὐ περιείληπται πέρασιν, οὔτε μὴν τὴν ἐκ μεταβολῆς ἀλλοίωσιν ἐπιδέχεται τοῖς ὑποκειμένοις συμμεταπίπτουσα), τούτων ἀναμφηρίστως αἱ ὑπάρξεις σαφῶς εἰσιν ἀδιάφθοροι.

16 Ἢ γὰρ οὖν κατὰ πρόθεσιν θέλων πεποίηκεν ὁ Θεὸς τὰ ἀνθρώπινα σώματα, καὶ μένει δι' αὐτὸν πρὸς τὸ μὴ ὂν ἀμετάπτωτα παντελῶς, ἀεὶ θέλοντα εἶναι τὸ σὺν λόγῳ καὶ σοφίᾳ κατὰ πρόθεσιν θεληθέν, καὶ οὐκ ἔσται κατ' αὐτοὺς ἡ παντελὴς τῶν σωμάτων εἰς[17] τὸ μὴ ὂν ἀπογένεσις ἢ κατὰ πρόθεσιν οὐ πεποίηκε καὶ μὴ θέλων ἐτυραννήθη κατὰ βίαν ἀγόμενος πρὸς γένεσιν, ὧν τοὺς λόγους ἔχων οὐ πέφανται. Καὶ εἰ μὲν τυραννηθεὶς παρὰ πρόθεσιν ἦλθε

none among beings whose principle did not previously exist in God, and the principles of the substance of these beings likewise preexist in God, from which it follows that their creation in time unquestionably takes place according to the divine purpose. Now every essential existence created according to the divine purpose remains in being and cannot pass into nonbeing. But if whatever essentially exists cannot pass from being to nonbeing once it has been brought into existence, [1329C] then its principles must be solid and unchanging, having the sole origin of their being in divine Wisdom, from which they come and thanks to which they remain in existence, and by which they have the power to remain firmly anchored in being. But if the principles of things exist permanently in God, then the purpose of God, who created all things, must be changeless concerning them—for God's purpose cannot be contained within the boundaries of time, nor does it admit of change relative to the changes that take place among the things that are subject to it—and thus the existences of these principles are clearly incorruptible.

16 For either God willingly and purposefully created human bodies, and it is on account of Him that they do not pass into nonbeing, since He wills perpetual existence for that which He purposefully willed in accordance with His reason and wisdom, [1329D] and it is on account of these[21] that there will be no complete and utter reduction of bodies to nonbeing—or God did not create them according to His purpose, but was constrained to do so against His will, being led by necessity to create things whose principles He would not seem to have originally possessed. And if God was necessitated, contrary to His purpose, and thus moved against

ποιῆσαι μὴ θέλων τὰ σώματα, λόγος δηλονότι καὶ σοφία τῆς τούτων γενέσεως οὐδαμῶς καθηγήσατο. Τὸ γὰρ παρὰ πρόθεσιν θείαν γινόμενον λόγου καὶ σοφίας παντελῶς ἐστέρηταί τε καὶ ἠλλοτρίωται. Τὸ δὲ λόγου καὶ σοφίας παντελῶς ἐστερημένον μόνον ἐστὶ τὸ κακόν, οὗ τὸ εἶναι χαρακτηρίζει ἡ ἀνυπαρξία, οὗτινος ποιητὴν τὸν Θεὸν μήτε ἐννοεῖν ἡμῖν γένοιτο πώποτε, μήτιγε δεῖ[18] λέγειν ἀναφανδὸν καὶ πιστεύειν ὀλεθρίως τολμᾶν. Τίς δὲ ὁ τυραννήσας τὸν Θεόν, εἴπερ τετυράννηται, καὶ εἰ[19] θέμις ὅλως εἰπεῖν ποιῆσαι παρὰ πρόθεσιν ὃ μὴ βεβούληται; Καὶ πῶς ὁ τυραννηθείς ἐστι Θεός, πρὸς ἀνάγκης ὑφιστῶν παρὰ πρόθεσιν ἐπ᾽ ἀπωλείᾳ γένεσιν πραγμάτων; Οἱ ταύτην περιέποντες τὴν δόξαν λέγειν τολμάτωσαν. Ἢ γὰρ ἂν τὸν Θεὸν ταῦτα πεποιηκέναι φαῖεν καὶ τὰ μέγιστα βλασφημήσαιεν, ἀνάγκην ἐπάγοντες τῷ Θεῷ ποιῆσαί τι παρὰ πρόθεσιν, ἢ μὴ πεποιηκέναι, καὶ ἐξ ἀνάγκης ἄλλην ἀρχὴν Μανιχαϊκῶς τὴν ταῦτα ποιοῦσαν εἰσάγοντες φωραθήσονται. Πάντως γὰρ ἴδιόν ἐστι τῶν δύο ἀρχὰς ἀλλήλαις ἀντιπαρεξαγόντων τὸ τῆς προϋπάρξεως δόγμα. Οὓς χάριτι Θεοῦ τοῦ παντελεήμονος ὁ βαθὺς τῆς ἀφανείας ζόφος περιλαβὼν εἰς τελείαν ἀπήλασε λήθην, τὸ φέγγος τῆς κηρυττομένης ὑπὸ τῶν ἁγίων πατέρων ἡμῶν ἀληθείας οὐ φέροντας.

17 Θαυμάζω δὲ πῶς αὐτούς, ἵνα παραλείψω νῦν ὅσα

His will to create bodies, it is obvious that their creation was not preceded by reason and wisdom, for whatever comes into being contrary to the divine purpose is completely devoid of and alien to reason and wisdom. [1332A] But only evil is absolutely devoid of reason and wisdom, the being of which is characterized by nonexistence, and we must never think that the creator of nonexistence is God, nor even utter such a thing in the hearing of others, nor be reckless enough to believe in such a harmful and destructive doctrine. And if indeed God was so forced—if it is even permitted to say that contrary to His purpose God created something that He did not wish to create—who was it that forced Him to do so? And how is it that God, being so forced by necessity, was led, contrary to His will, to call into being things marked for ultimate destruction? Let those who traffic in these opinions answer these questions, if they dare. For either they will say that God did indeed do these things and so utter the greatest blasphemy, imposing on God the necessity to create bodies contrary to His purpose, or they will say that God did not create bodies at all, in which case they will be exposed as necessarily introducing another principle behind the creation of bodies, in the manner of the Manichaeans.[22] [1332B] Clearly, the doctrine of preexistence shares the same characteristic as those who posit two cosmic principles and then pit them against each other in battle. Yet by the grace of the all-merciful God, those men have been covered by the gloomy darkness of obscurity, and have been consigned to utter oblivion, for they were unable to bear the splendor of the truth as proclaimed by our holy fathers.

17 I find it rather astonishing—to set aside for now all the

ῥηθῆναι δυνατόν ἐστι, διὰ τὴν συμμετρίαν τοῦ λόγου, τὸ κατὰ Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν μυστήριον, οὐ δυσωπεῖ ταύτην προθύμως ἑαυτῶν ἐκτινάξασθαι τὴν δόξαν. Εἰ γὰρ πάντων τῶν θείων μυστηρίων μυστηριωδέστερον τὸ κατὰ Χριστὸν ὑπάρχει μυστήριον, καὶ πάσης τῆς κατὰ πᾶσαν ἔννοιαν ἐν πᾶσιν ἢ οὔσης ἢ γενησομένης τελειότητος ὁριστικόν, καὶ παντὸς ὅρου καὶ πέρατος ὑπεράνω καθέστηκε, τοῦτο δὲ τὸ μυστήριον μετὰ τοῦ σαρκωθέντος καὶ τελείως ἐνανθρωπήσαντος Θεοῦ Λόγου εἶναί τε καὶ ὑπάρχειν διδάσκει τὸ σῶμα τὸ ἐξ ἡμῶν ληφθὲν καὶ ὁμοούσιον ἡνωμένον αὐτῷ καθ' ὑπόστασιν, μεθ' οὗ καὶ ἀνελήφθη εἰς οὐρανούς, *ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι* [Eph 1:21], καὶ τῷ Θεῷ καὶ Πατρὶ νῦν τε καὶ εἰς τοὺς ἀπείρους αἰῶνας συγκαθέζεται, πάντας *διεληλυθὼς τοὺς οὐρανούς* [Hbr 4:14], καὶ *ὑπεράνω πάντων γενόμενος* [Eph 4:10], καὶ πάλιν ἐλεύσεται ἐπὶ μεταποιήσει τε καὶ μεταστοιχειώσει τοῦ παντὸς καὶ σωτηρίᾳ τῶν ἡμετέρων ψυχῶν τε καὶ σωμάτων, καθὼς ἐπιστεύσαμέν τε καὶ πιστεύομεν καὶ εἰς ἀεὶ πιστεύοντες διαμένοιμεν—τίς οὕτως τολμηρός ἐστι καὶ αὐθάδης, καὶ πρὸς τὰ δῆλά τε καὶ προφανῆ μάχεσθαι προπετῶς μόνον εἰδώς, ὥστε κἂν ψιλῶς ἐνθυμηθῆναι πάροδον τὴν εἰς τὸ μὴ ὂν ἕξειν ποτὲ τὰ σώματα, κατὰ τὴν εἰς τὸ τέλειον, ὡς ἐκεῖνοί φασι, τῶν λογικῶν προκοπήν, τὸν Κύριον αὐτὸν καὶ Θεὸν τῶν ὅλων πιστεύων μετὰ σώματος εἶναι νῦν τε καὶ εἰς ἀεί, τὸν καὶ

other things that could possibly be said, so as to keep my remarks within certain limits—but it is astonishing, I say, that the mystery of Christ our true God [1332C] does not persuade these men to promptly disabuse themselves of such an opinion. For all the divine mysteries are surpassed by the mystery of Christ, and this mystery is definitive of every conceivable perfection in all things either present or to come, and it exists above and beyond every limit and boundary. Now this mystery teaches us that the body of God the Word—which was taken from us and which is consubstantial with us, and which was united to Him in a union according to hypostasis when He assumed flesh and perfectly became man—is the same body with which He ascended into the heavens, ***far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come,*** [1332D] so that now and for infinite ages He is seated together with God the Father, ***having passed through*** all ***the heavens*** and ***surpassing all*** things, and He shall come again to refashion and transform the universe, and for the salvation of our souls and bodies, just as we have believed and believe and will continue to believe forever. These things being so, who would be so obstinate and reckless (as if he knew aught but to rush impetuously into battle against things that are perfectly clear and obvious) to entertain even the merest thought that [1333A] bodies will pass into nonbeing after rational beings will have completed their progress to perfection—for this is precisely what they argue[23]—but how, I wonder, could anyone think such a thing, believing at the same time that our Lord Himself, the God of all, is now and will be forever embodied, for

τοῖς ἄλλοις τὴν τοῦ προκόπτειν δύνασθαι παρεχόμενον δύναμιν, καὶ πάντας πρὸς τὴν οἰκείαν δόξαν, ὡς ἐφικτόν, τῇ δυνάμει τῆς ἐνανθρωπήσεως, ἐνάγοντά τε καὶ προσκαλούμενον ὡς *ἀρχηγὸν τῆς πάντων σωτηρίας* [Hbr 2:10; see Act 5:31], καὶ τὰς ἐν ὅλοις ἀνακαθαίροντα κηλῖδας, ἀλλ' οὐχ ὑπ' ἐκείνων ὡς τύπων τῆς αὐτοῦ τελειότητος, εἴπερ ὅλως τοῦτο κἂν ἐννοῆσαι τολμήσαιεν, ἀγόμενον πρὸς ἀπόθεσιν τοῦ σώματος;

18 Οὐ γὰρ ἕπεται πρὸς τελείωσιν ἄλλοις, οὔτε διὰ προκοπῆς ἐνθεωρούμενον ἔχει τὸ τέλειον ὁ μόνος κατὰ φύσιν τελειότατος καὶ πάσης ποιητὴς τελειότητος, οὔτε σὺν ἄλλοις ἀναμένει τὸ τέλειον δέξασθαι, κατ' οὐδὲν οὐδενὶ τῶν ὄντων τὸ σύνολον εἰς τὸ δεῖσθαι προκοπῆς ὑπάρχων ὅμοιος, ἵνα καὶ αὐτὸς τότε τοῦ σώματος τὴν φύσιν ἀπόθηται, ὅτε τοῖς λοιποῖς ἡ ἐπ' ἄκρον προκοπὴ τὴν τοῦ σώματος ἀπόθεσιν γενέσθαι παρασκευάζει. Ἐπεὶ οὐκ ἔτι ἀρχηγὸς τῶν σωζομένων ἐστὶ καὶ Σωτήρ, ὡς τὸ καθ' ἡμᾶς τέλος τῆς τελειότητος μυστικῶς ἐφ' ἅπαξ ἐν ἑαυτῷ μὴ παραδείξας, ἀλλ' εἷς τῶν σωζομένων καὶ ἀρχομένων καὶ δεομένων ἄλλου τοῦ δεικνύοντος ἐν ἑαυτῷ τήν, ἐφ' ἣν πάντες οἱ λόγου φυσικῶς μετειληφότες ἐπείγονται, τελειότητα καὶ αὐτὸς ὑπάρχων ἀναφανήσεται.

19 Οὐχ οὕτω δὲ τοῦτ' ἔχει. Πόθεν; Οὐδὲ τῆς ἀληθείας ὁ λόγος τῶν ταῦτα λεγόντων ἀνέχεται. *Ἀρχηγὸν* γὰρ καὶ *τελειωτὴν τῆς* ἡμῶν *σωτηρίας* αὐτόν φησιν ὁ θεῖος ἀπόστολος [Hbr 2:10], ὡς σαρκωθέντα δι' ἡμᾶς ἵνα τὴν ἡμῶν ἁμαρτίαν ἐν ἑαυτῷ δαπανήσῃ, καὶ τῆς κατ' ἀρετὴν ἀγωγῆς ἑαυτὸν πᾶσιν δῷ τύπον καὶ πρόγραμμα τοῖς πιστεύουσιν

it is He who grants to others the power enabling them to make progress, and it is He who leads and calls everyone to His own glory (as much as this is possible for them) by the power of His Incarnation, inasmuch as He is the *pioneer of the salvation* of all, totally cleansing them from their defilement? But it is not the case—even if they should dare to think such a thing—that the tokens of His perfection lead to the casting aside of the body.

18 For He does not follow others to perfection, neither should it be thought that He has arrived at perfection through progress, for He alone by nature is absolutely perfect and the creator of every perfection, and He does not [1333B] wait to receive perfection together with others, for unlike the totality of beings He has no need of making any progress in anything, so that He should need to discard the nature of the body at the moment when, as they say, the consummation of progress among rational beings will signal the setting aside of their bodies. For if this is so, He is not the pioneer and savior of those who are being saved, since He did not show us in Himself, definitively and mystically, the goal of our perfection, but to the contrary He will appear to be simply one among many that are saved, and are ruled, and who require someone else to show them the meaning of perfection, to which hasten all those naturally endowed with reason.

19 But this is not how it is—what nonsense!—neither does the word of truth endure those who espouse such doctrines. For the divine apostle says that Christ [1333C] is the *pioneer* and *perfecter of* our *salvation*, for He has assumed flesh for us in order to destroy our sin in Himself, and to give Himself to all those who believe in Him as the prototype and pattern

εἰς αὐτόν, ὡς διδάσκαλος ἀγαθός τε καὶ σοφός, τὰ ῥητέα καὶ τὰ πρακτέα πρὸς ὑποτύπωσιν ἡμῶν δι᾽ ἑαυτοῦ πρότερον ἐκτελοῦντα, ἀποθανόντα καὶ ἀναστάντα καὶ ἀναληφθέντα εἰς οὐρανούς, καὶ καθεσθέντα μετὰ τοῦ σώματος ἐκ δεξιῶν τοῦ Θεοῦ καὶ Πατρός, ἵνα καὶ ἡμεῖς ἀποθνήσκοντες βεβαίως ἐλπίζωμεν ἀναστῆναι, καὶ ζωὴν ζῆσαι παντὸς θανάτου καὶ πάσης φθορᾶς παντελῶς κεχωρισμένην, καὶ ἀναληφθῆναι εἰς οὐρανούς, καὶ τὴν ἐν τῷ Θεῷ καὶ Πατρὶ διὰ τοῦ Υἱοῦ αὐτοῦ μεσιτεύοντος τιμήν τε καὶ δόξαν λήψεσθαι, καὶ τὴν σὺν αὐτῷ μακαρίαν καὶ αἰώνιον μονήν, σώματος δὲ καθ᾽ ὁτιοῦν ἀπόθεσιν μὴ ἐκδέχεσθαι, ὅτι μηδὲ τῆς ἁγίας Γραφῆς ὁ λόγος ἡμᾶς τοῦτο διδάσκει. Μήτε μὴν ἐν τῷ *ἀρχηγῷ τῆς σωτηρίας* ἡμῶν [see Hbr 2:10] τεθεάμεθα τοῦτο προγεγενημένον. Εἰ γὰρ φίλον ἦν αὐτῷ καὶ τοῦτο γενέσθαι, πρῶτος ἂν αὐτὸς ἐν ἑαυτῷ προενήργει καὶ τοῦτο μετὰ τῶν λοιπῶν, οἷς ἑαυτὸν δι᾽ ἡμᾶς ὡς φιλάνθρωπος ὑποθεὶς καθ᾽ ἡμᾶς ἐτελείωσεν, εἰς τὸ ἡμᾶς μετὰ τῶν ἄλλων εἰς τοῦτο πιστεύοντας ἐλπίζειν.

20 Πῶς δέ, εἴπερ ἀνασχοίμεθα τοῦτο λεγόντων αὐτῶν, κατὰ τὸν ἅγιον τοῦτον διδάσκαλον, πιστεύσομεν ὅτι τὸ ἑνωθὲν τῷ Θεῷ καὶ σῴζεται; "Ὃ γάρ," φησὶ πρὸς Κληδόνιον γράφων, "ἥνωται τῷ Θεῷ, τοῦτο καὶ σῴζεται." Ἡνώθη δὲ τῷ Θεῷ Λόγῳ μετὰ τῆς ψυχῆς καὶ τὸ σῶμα. Ἄρα μετὰ τῆς ψυχῆς καὶ τὸ σῶμα σωθήσεται. Καὶ πάλιν, εἰ διὰ τοῦτο σαρκοῦται, κατὰ τὸν θεόφρονα τοῦτον διδάσκαλον, ὁ τοῦ Θεοῦ Λόγος, "ἵνα καὶ τὴν εἰκόνα σώσῃ καὶ τὴν σάρκα ἀθανατίσῃ," πῶς τὸ σῳζόμενον ἀπολεῖται, καὶ θνήξεται πάλιν τὸ ἀθανατιζόμενον, μᾶλλον δὲ

of a virtuous life, that is, like a good and wise teacher, first showing us by His own example what we should say and do, dying and rising and ascending to heaven and sitting with the body at the right hand of God the Father, so that we too should have the sure hope that we shall rise after death and live a life completely separate from every form of death and all corruption, and that we shall ascend to heaven, where we will receive the honor and the glory of God the Father through the mediation of His Son, and shall abide with Him in eternal and blessed life. [1333D] But we do not expect any kind of putting off of the body, for the word of Holy Scripture does not teach us such a thing, neither do we see such a precedent for this in the *pioneer of* our *salvation.* If He would have been pleased for such a thing to have come about, He Himself would have done this first, along with everything else to which He submitted Himself for us, as the lover of mankind, and which He completed to perfection in relation to us, so that we might believe in this just as we do the other things.

Moreover, if we allow them [1336A] to say such things, how will we be able to believe the holy teacher that what has been united to God is saved? For he says in his letter to Kledonios: "Whatever has been united to God is saved."[24] For the body was united to the Word of God together with the soul, and so the body is saved together with the soul. Again, if this is why the Word of God became flesh, according to the godly-minded teacher, namely, "to save the image and grant immortality to the flesh,"[25] how can what was saved be lost, or how can what was made immortal, die? Or to speak more precisely, not what was made immortal, but what was

20

κυριώτερον εἰπεῖν, θεωθὲν ὅλον "διὰ μέσης τῆς νοερᾶς ψυχῆς θεότητι μεσιτευούσης" καὶ σώματι, παροῦσαν ὅλην ἀῤῥήτως οὐσιωδῶς τὴν τοῦ σαρκωθέντος ὑπόστασιν Θεοῦ Λόγου δεξάμενον, καὶ ἴδιον αὐτὸ σῶμα ποιησαμένου τε καὶ ἀποφήναντος, οὐκ ἔχω συνιδεῖν. Τίνος δὲ χάριν, εἴπερ τῷ μυστηρίῳ τῆς ἐκκλησιαστικῆς πίστεως καὶ τοῦτο περιέχεται τὸ δόγμα, μὴ τοῖς ἄλλοις συμπεριελήφθη ἐν τῷ συμβόλῳ τῆς κατὰ τὴν ἀμώμητον πίστιν τῶν Χριστιανῶν ἐκθέσεως ὑπὸ τῶν ἁγίων καὶ μακαρίων πατέρων ἡμῶν, τῶν συναθροισθέντων κατὰ καιροὺς ἐπὶ βεβαιώσει τῶν θείων τῆς ἁγίας τοῦ Θεοῦ καὶ ἀποστολικῆς ἐκκλησίας δογμάτων, λέγειν τοῖς σοφοῖς καταλείψωμεν. Ἀλλ' ἀρκεῖν οἶμαι πρὸς τὸ παρὸν παρεκβατικῶς ταῦτα ῥηθῆναι πρὸς τούτους. Πρὸς δὲ τοὺς ἄλλους τρεψώμεθα.

Πρὸς τοὺς λέγοντας τῶν ψυχῶν προϋπάρχειν τὰ σώματα

21 Τὸ μεθυπάρχειν τῶν σωμάτων τὰς ψυχάς, ὦ οὗτοι, λέγειν εὔκολον καὶ τοῦ βουλομένου παντός, τὸ δὲ λόγῳ συστήσασθαι τὸ λεγόμενον πάνυ δύσκολον καὶ ἐργῶδες, καὶ οὔποτε ῥᾴστην ἔχον τῆς σπουδῆς τὴν ἀπόδειξιν. Εἰ γὰρ τὸ καταβαλλόμενον καθ' ὑμᾶς εἰς πρόφασιν τῆς ἀνθρωπίνης γενέσεως παντάπασίν ἐστιν ἄψυχον, καὶ ζωτικῆς δηλονότι δυνάμεως πάντη καθέστηκεν ἄμοιρον. Τὸ γὰρ ψυχῆς παντελῶς τῆς οἱασοῦν ἐστερημένον καὶ πάσης ζωτικῆς ἐνεργείας ἐστὶν ἔρημον. Εἰ δὲ ψυχῆς καὶ τῆς κατ' αὐτὴν ζωτικῆς δυνάμεώς τε καὶ ἐνεργείας παντελῶς

wholly divinized "by virtue of the rational soul mediating between divinity,"[26] and the body, which ineffably and essentially received the whole hypostasis of God the Word who became flesh, who made and proclaimed that body His very own—indeed, {1336B} I know not how, in light of this, we will be able to believe the words of the teacher. And why exactly this doctrine, if it falls within the mystery of the faith of the Church, was not included with the other articles in the Creed expressing the spotless faith of Christians (which was established by our holy and blessed fathers, who at different times convened in order to affirm the sacred doctrines of the Holy and Apostolic Church of God), is a question that we will leave for those sages to explain. But I think that, for the time being, what has been said here by way of a digression suffices as a response to them. Let us now turn to the others. {1336C}

[Digression 3.] To those who say that bodies preexist souls[27]

21 That souls come into existence after bodies—my good sirs—is easy enough for someone to say, but to support this with logical arguments is extremely difficult and demanding, and the diligence required for such a proof is no light matter. For if, as you say, what is sown in the initial phase of human reproduction is completely devoid of soul, then it is quite obvious that it is also devoid of the power to give life, since that which is completely devoid of any kind of soul is also bereft of all vital activity. But that which is devoid of soul, and which is completely devoid of every vital power

καθέστηκεν ἄμοιρον, δηλονότι νεκρὸν τυγχάνει· εἰ δὲ νεκρὸν αὐτὸ ὑποτιθέμεθα εἶναι, οὔτε τρέφεται οὔτε αὔξεται, οὐδ᾽ ὅλως ὑποστῆσαι δυνήσεται, καὶ μεῖναι παντελῶς ἀσκέδαστόν τε καὶ ἀδιάχυτον. Τεκμηριοῖ δὲ τὸ λεχθὲν ὁ ἐν τοῖς σώμασι τῶν ἑλκῶν ἀκεσμός. Ἡνίκα γὰρ ἐφάπτονται τούτων ἰατρῶν παῖδες, εἰ εὕροιεν ἐπιπολάζον σῶμα νεκρόν, τοῖς κατεσθίουσι τοῦτο φαρμάκοις προαναλώσαντες, οὕτω τὰ πρὸς ἀνάδοσιν τοῦ κοιλανθέντος ἐκ τῆς ὠτειλῆς σώματος ἐπιβάλλουσιν εἰς ἀναπλήρωσιν, ὡς τοῦ ζῶντος δηλαδὴ σώματος φύσιν ἔχοντος ἀναπεμπάζουσαν καὶ δύναμιν τῆς οἰκείας ἕξεως συστατικήν τε καὶ ἐπανακλητικήν, τοῦ δὲ νεκροῦ τοῦτο μηδαμῶς ἐνεργοῦντος, ἅπαξ νενεκρωμένου καὶ παντελῶς ζωτικῆς ἐστερημένου δυνάμεως, καὶ διὰ τοῦτο ἀνενεργήτου τυγχάνοντος. Πῶς δὲ καὶ στήσεται τὸ φύσει σκεδαστόν τε καὶ εὐδιάλυτον, μὴ οἱονεὶ θεμελίου τρόπον κατ᾽ ἐπίνοιαν προϋποκειμένης τινὸς ζωτικῆς δυνάμεως, περὶ ἑαυτὴν φυσικῶς συγκρινούσης τε καὶ διασφιγγούσης τὸ σκεδαννύμενον, ἐν ᾗ τὸ εἶναί τε καὶ εἰδοποιεῖσθαι παρὰ τῆς τὰ ὅλα σοφῶς τεχνιτευούσης δυνάμεως ἔχειν ἔλαχεν; Ἐν ᾧ γὰρ ἂν πράγματι μετὰ τὸ τεχθῆναι περίεστιν ἀληθῶς τὸ εἶναι τῷ σώματι, ἐν ἐκείνῳ πάντως δικαίως ἂν λέγοιτο ἔχειν καὶ τὴν ἀρχὴν τῆς ὑπάρξεως. Οὗτινος γὰρ τῷ χωρισμῷ διαλύεσθαι πέφυκε τὸ σῶμα, τούτου δηλαδὴ τῇ ὑπάρξει κατὰ τὴν γένεσιν εὐλόγως ἂν πάντως καὶ συνυφέστηκεν.

22 Εἰ δὲ τούτοις στενοχωρούμενοι τοῖς λογισμοῖς, ὦ οὗτοι, φατὲ μὴ νεκρὸν εἶναι παντάπασι τὸ καταβαλλόμενον εἰς πρόφασιν τῆς ἀνθρωπίνης συστάσεως, ζωτικῆς δέ τινος

and activity, is clearly dead. And if we grant that it is dead, it can neither be nourished nor grow, [1336D] nor will it be able in any way to stand on its own, and it will remain completely inert and unmoving. This is proven by the method used to heal those parts of the body that have been wounded. For should physicians, in treating such wounds, find any areas that have suffered necrosis, they remove them by means of drugs that consume dead tissue, after which they apply what is necessary for the regeneration and restoration of the wounded area, since the living [1337A] body possesses a nature capable of regenerating itself, along with the capacity to restore and stabilize its proper state, whereas a dead body is incapable of doing any such thing, for once it is dead it completely loses its vital power, and for this reason is devoid of activity. How then can the body, which by nature easily dissipates and dissolves, stand on its own if it lacks the foundation, as it were, of a logically prior underlying life-giving power, which will naturally unite and hold its dissipative nature together, and from which it acquires its being and form, thanks to that power that has wisely fashioned all things by its art? For by virtue of whatever thing truly remains with the body after birth, one could rightly say that in that same thing there unquestionably resides the beginning of the body's existence. And with respect to any kind of [1337B] body that by nature is dissolved upon its separation from this element, it is obvious that this very same thing coexisted with that body when it first came into being.

22 Now if, my dear sirs, you feel yourselves at a loss in the face of these arguments, and consequently should assert that what is sown in the initial phase of human reproduction is

κἂν ποσῶς μετέχειν δυνάμεως, ὡς ψυχὴν ἔχον δηλονότι τῆς τοιαύτης μεθέξει δυνάμεως· χωρὶς γὰρ ψυχῆς εἶδος ζωῆς οὐκ ἂν εἴη πώποτε καθάπαξ ἐν τοῖς ὑπὸ φύσιν ἀναγομένοις καὶ τῆς οὐρανίου δῆλον ἀεικινήτου περιφορᾶς ἐντὸς διειλημμένοις. Εἰ[20] δὲ ζωῆς εἶδος ἄνευ ψυχῆς τὸ παράπαν οὐκ ἔστι κατὰ τὴν λογικὴν ἀκολουθίαν, οἷον δ' ἂν ὑποτίθεσθε ζωῆς εἶδος τὸ καταβαλλόμενον ἔχειν κατὰ τὴν σύλληψιν, ψυχῆς τινος μόνον ἰδιότητα ἐνεφήνατε, συστατικὴν μὲν τῆς ἐν ᾗπέρ ἐστιν οὐσίας, ἀφοριστικὴν δὲ τῶν μὴ τοιούτων διαφοράν. Εἰ δὲ καὶ ψυχὴν ἔχειν τὸ ἔμβρυον βίᾳ πρὸς τὸ δέον ὑπὸ τῆς ἀληθείας ὠθούμενοι λέγετε, τίνα τε καὶ ὁποίαν ταύτην, καὶ πῶς θεωρουμένην ἢ λεγομένην, ὑμᾶς λέγειν ἐστὶν ἀκόλουθόν τε καὶ πρόσφορον. Καὶ εἰ μὲν μόνην τὴν θρεπτικήν τε καὶ αὐξητικὴν ἔχειν αὐτὸ διαβεβαιοῦσθαι ψυχήν, φυτοῦ τινος δηλονότι καὶ οὐκ ἀνθρώπου τῷ λόγῳ τούτῳ καθ' ὑμᾶς τὸ τρεφόμενον καὶ αὐξόμενον ἔσται σῶμα. Καὶ πῶς τοῦ φυτοῦ πατὴρ ὁ ἄνθρωπος ἔσται συνιδεῖν οὐκ ἔχω, πολλὰ σκοπῶν, ἐξ ἀνθρώπου παντελῶς τὸ εἶναι κατὰ φύσιν οὐκ ἔχοντος.

23 Εἰ δὲ τὴν αἰσθητικὴν μόνην τῷ ἐμβρύῳ προσνέμετε ψυχήν, ἵππου πάντως ἢ βοὸς ἢ ἑτέρου τινὸς τῶν χερσαίων ἢ ἐναερίων ζώων ψυχὴν ἔχον δειχθήσεται κατὰ τὴν σύλληψιν τὸ ἔμβρυον, καὶ πατὴρ οὐκ ἔσται κατὰ φύσιν ἀνθρώπου καθ' ὑμᾶς ὁ ἄνθρωπος, κατὰ τὴν πρώτην σύστασιν, ἀλλά τινος φυτοῦ, καθὼς ἔφην, ἢ ζώου τῶν ἐπὶ γῆς. Οὗ τί

not absolutely dead, but in some way has a share of vital power, so that it has a soul by virtue of this sharing, for without a soul there could never exist, not even once, any form of life found within nature or under the perpetually revolving vault of heaven. And if without exception there is no form of life without a soul, as logic dictates,[28] then whatever form of life you should choose to assign to that which is sown during conception, you will invariably be speaking only of a property of the soul, [1337C] which constitutes the substance of that in which it is found, and which also marks it off as being different from what is not like it. And if, being forced by the power of the truth to accept what is only right, you should say that the embryo has a soul, then what kind of soul this is, and how you understand it, and what you call it, is something you need to explain. And if you were to assure us that the embryo has a soul which possesses merely the faculty of nutrition and growth, then on your terms the body that receives nourishment and grows will obviously be the body of a kind of plant and not, as it seems to me, that of a human being. And how a man can become the father of a plant is not something I am able to understand, no matter how many different ways I think about it, since a plant does not derive its being naturally from a man.

23 And if you should assign to the embryo a soul having only the power of sensation, such an embryo, at the moment of its conception, will turn out to have nothing more than the soul of a horse, or a cow, [1337D] or some other land animal or winged creature, and on your terms a man will not by nature be the father of another man in the latter's initial constitution, but rather of a plant, as I have already said, or of some terrestrial animal, and what could be more absurd or

γένοιτ᾽ ἂν ἀτοπώτερον ἢ φρενοβλαβέστερον; Τὸ γὰρ μὴ συνυπάρχειν διαβεβαιοῦσθαι τῇ πρώτῃ συστάσει τῶν ὄντων κατὰ τὴν ἑκάστου φυσικὴν διαφορὰν ἀπαραλείπτως τοὺς οἰκείους τῆς ὑπάρξεως ὁρισμούς, φύρειν ἐστὶν εἰς ἄλληλα τὰ πάντα, καὶ μηδὲν εἶναι κυρίως τῶν ὄντων ὅπερ ἐστί τε καὶ λέγεται διϊσχυρίζεσθαι. Καὶ τὸ δὴ μεῖζον κακόν, διαβολὴν τῆς θείας σοφίας τε καὶ δυνάμεως ἀρίδηλον ἔχον μεγίστην πάντως δειχθήσεται. Εἰ γὰρ πάντα τὰ ὁπωσοῦν ὄντα πρὸ γενέσεως αὐτῶν κατὰ τὴν πρόγνωσιν τοῦ Θεοῦ τῷ οἰκείῳ λόγῳ τὸ τέλειον ἔχει, δῆλον ὅτι καὶ ἅμα τῷ εἶναι κατὰ τὸν ἴδιον λόγον πρὸς γένεσιν παραγόμενα ἀπαραλείπτως αὐτῇ τῇ ἐνεργείᾳ τὸ τέλειον ἕξει. Εἰ δὲ τὸ μὲν τέλειον κατὰ τὴν πρόγνωσιν ἔχει τὰ ὄντα, κατὰ δὲ τὴν εἰς τὸ εἶναι παραγωγήν τε καὶ γένεσιν τὸ ἀτελές, ἢ οὐκ αὐτὰ ἐκεῖνα ἔσται τὰ προγνωσθέντα, ἀλλ᾽ ἀνθ᾽[21] ἑτέρων ἕτερα, ἢ τοῦ δημιουργοῦ πρόδηλος ἀσθένεια τοῦτο ἂν εἴη καὶ σαφής, μὴ δυνηθέντος κατὰ τὴν πρόγνωσιν τὸ προγνωσθὲν ἀθρόως ἅμα τῇ γενέσει κατὰ τὴν ἐνέργειαν ὡς εἶναι πέφυκε κατὰ τὴν οὐσίαν, παραστῆσαι πληρέστερον.

24 Εἰ δὲ τούτους ὑφορώμενοι τοὺς ἐλέγχους ἐπ᾽ ἐκεῖνο καταφύγοιτε τελευταῖον, φάσκοντες μὴ δίκαιον εἶναι τὸ κατ᾽ εἰκόνα Θεοῦ καὶ "θεῖον," οὕτω τὴν νοερὰν καλοῦντες ψυχήν, ῥεύσει καὶ ἡδονῇ ῥυπαρᾷ συνυπάρχειν, μετὰ δὲ τὰς τεσσαράκοντα τῆς συλλήψεως ἡμέρας ἐπεισκρίνεσθαι λέγειν εὐσχημονέστερον οἴεσθαι δεῖν, τὸν τῆς φύσεως δημιουργὸν σαφῶς αἰτιώμενοι φανήσεσθε, καὶ τὸν ἐντεῦθεν τῆς βλασφημίας ἀναφαινόμενον εἰκότως ὑπέχοντες φοβερὸν δειχθήσεσθε κίνδυνον. Εἰ γὰρ κακὸς ὁ γάμος,

deranged than this? For to contend that the proper definitions of beings, as these pertain to their very existence and to their natural differences, are not all mutually present at the initial formation of beings, is to confuse everything with everything else, and to champion the view that, strictly speaking, no being is what it is, or is what it is said to be. And the greater evil is that [1340A] such a theory will be found to contain the greatest slander against God's wisdom and power. For if all beings prior to their actual creation, in God's foreknowledge of them, possess perfection in terms of their proper principle, it is obvious that when they are created and brought into being they will not be lacking anything in relation to this same principle, but will possess perfection by virtue of their actuality. And if beings possess perfection by divine foreknowledge, but emerge as imperfect when they enter existence by means of creation, then either they are not that which was foreknown, but something other, or else the difference between the two constitutes a clear weakness on the part of the Creator, who was not able to realize fully in creation what He had envisioned in His foreknowledge, so that its nature might have more closely approximated its essence. [1340B]

24 And if these refutations raise doubts in your minds, and cause you to take refuge in this final argument, saying that it is not right that the image of God and "divine element" (for this is what you call the rational soul) should coexist with sordid pleasure and bodily secretions, so that you think it more seemly to introduce the soul into the body forty days after conception, you will clearly be seen to be indicting the Creator, and rightly be subject to the frightful danger provoked by such blasphemy. For if marriage is evil, then it is

δῆλον ὅτι καὶ ὁ κατὰ φύσιν τῆς γενέσεως νόμος· εἰ δὲ κακὸς ὁ τοιοῦτος τῆς κατὰ φύσιν γενέσεως νόμος, ὁ τὴν φύσιν δηλονότι πεποιηκώς, καὶ δοὺς αὐτῇ νόμον γενέσεως, δικαίως ἂν καθ' ἡμᾶς αἰτιαθήσεται. Καὶ τί τοὺς ἀπὸ Μάνεντος καὶ τοὺς πρὸ αὐτοῦ αἱρετικούς, ταύτης ἕνεκα τρόπον τινὰ καὶ μόνης τῆς αἰτίας, δύο ἀρχὰς ὑποστησαμένους καὶ τὸν ἐπὶ πάντων Θεὸν ἀρνησαμένους, ἀποστρεφόμεθα, τὸ αὐτὸ λέγοντας, εἰ καὶ μὴ διὰ τῶν αὐτῶν, καὶ ὑμᾶς εὑρηκότες; Εἰ δὲ ταύτης ἕνεκα τῆς αἰτίας συνυπάρχειν τῷ σώματι κατὰ τὴν σύλληψιν τὴν λογικήν τε καὶ νοερὰν ψυχὴν λέγειν δι' αἰσχύνης εὐλάβειαν παραιτεῖσθε μηδὲ μετὰ τεσσαράκοντα ἡμέρας, μήτε μετὰ τὸν ἐννεαμηνιαῖον τῆς κυοφορίας χρόνον, μήτε μὴν μετὰ τὸν τόκον, πρὸ τῶν τεσσαράκοντα ἡμερῶν τοῦ καθαρισμοῦ φάναι τολμήσετε τὸ γεννηθὲν ἔχειν τὴν λογικήν τε καὶ νοερὰν ψυχήν (οὐ γὰρ προσιτὸν τῷ ναῷ τοῦ Θεοῦ τέως ἐστὶ τὸ τεχθέν, ὡς *ἀκάθαρτον* τῷ νόμῳ διοριζόμενον) [see Lv 12; Lk 2:22], ὡς λοιπὸν μέχρι τῆς τῶν ἡμερῶν τοῦ καθαρισμοῦ συμπληρώσεως μὴ ἔχειν τὸ τικτόμενον τὴν λογικήν τε καὶ νοερὰν ψυχὴν κατὰ τὸν εἰκότα λόγον ὑπονοεῖν, ἀλλά τινος, ὡς ἔφην μικρῷ πρόσθεν, φυτοῦ ἢ ζῴου ἀλόγου τῶν ἐν τοῖς οὖσι διειλημμένων. Εἰ δὲ πρόφασις ὑμῖν τοῦ τοιούτου λόγου καθέστηκε τὸ γεγραφέναι τὸν μέγαν Μωϋσῆν, δίκας μὴ ἀπαιτεῖσθαι τὸν πλήξαντα τὴν κυοφοροῦσαν γυναῖκα πρὸ τεσσαράκοντα ἡμερῶν, εἰ συμβαίη διὰ τῆς πληγῆς αὐτὴν παρὰ τὸν καιρὸν ἀποθέσθαι τὸ ἔμβρυον [see Ex 21:22], ἰστέον ὡς οὐ τὴν εἰς τὸ σῶμα τότε τῆς λογικῆς ψυχῆς γινομένην εἴσοδον ἐμφαίνων ὁ

obvious that the natural law of creation is also evil. And if the natural law of creation is evil, it is equally obvious that the One who created nature, and who gave it this law, should justly fall under your indictment. But why, then, should we reject the disciples of Mani, and the heretics who preceded him, [1340C] who for the same reason posited two principles and so denied the God of all, that is, for saying the very same thing that *you* say, if not with the same words? And if, for the reason stated a moment ago, you refuse, out of shame and piety, to say that the rational and intellective soul coexists with the body at the very moment of conception, I suspect that you will not have the courage to grant such coexistence, not simply after forty days, or even after nine months of pregnancy, nor indeed even after birth, but not a moment before the rite of purification on the fortieth day after birth,[29] when you will finally muster the courage to say that what has been born has a rational and intellective soul —because a newborn may not enter the temple of God, since the law deems it to be *unclean*. Thus, until the days of purification are completed, [1340D] logic compels us to infer that what has been born does not possess a rational or intellective soul, but rather—as I said a moment ago—the soul of a plant, or of an irrational beast of one kind or another found among animals. And if your basis for such a view is what the great Moses has written, namely, that criminal charges should not be brought against a man who strikes a pregnant woman during her first forty days of pregnancy, if the blow rendered causes her to miscarry the embryo, you should know that the wise Moses, who was addressing the matter that was immediately before him, was not saying

σοφὸς Μωϋσῆς, ἀλλὰ τὸν τέλειον τοῦ καταβληθέντος ἐξεικονισμὸν ἀπαρτίζεσθαι τότε δηλῶν [Ex 21:22, 23], τέως κατὰ τὸν πρόχειρον νοῦν τοῦτο γέγραφε.

25 Προσεπιτούτοις δὲ πᾶσι δέδοικα τὸν τοιοῦτον προσδέξασθαι λόγον, μήπως ἡ τοῦ λόγου καθ' εἱρμὸν προβαίνουσα τάξις φοβερῶν ποιήσῃ με δικαίως ἐγκλημάτων ὑπεύθυνον, ὅπερ μὴ θέμις εἰπεῖν ὅσον ἐκ τῆς ἀκολουθίας τοῦ λόγου με βιαζομένη τὸν Κύριον ἡμῶν καὶ Θεὸν λέγειν, εἴπερ ἀληθῶς καθ' ἡμᾶς γενέσθαι κατηξίωσεν ἄνθρωπος *χωρὶς ἁμαρτίας* [Hbr 4:15], κατὰ τὴν σύλληψιν ἄψυχον καὶ ἄνουν ἄνθρωπον γεγονέναι καὶ τὰς τεσσαράκοντα ἡμέρας οὕτως ἔχοντα μεμενηκέναι, τῶν ἁγίων πατέρων ἡμῶν καὶ διδασκάλων διαῤῥήδην βοώντων, μᾶλλον δὲ τῆς δι' αὐτῶν λαλούσης τε καὶ λαλουμένης ἀληθείας, ἅμα τῇ καθόδῳ τοῦ Θεοῦ Λόγου κατὰ τὴν σύλληψιν ἀχρόνως διὰ μέσης ψυχῆς λογικῆς ἑνωθῆναι σαρκὶ τὸν Κύριον αὐτὸν καὶ Θεὸν Λόγον, ἀλλ' οὐ διὰ μέσης σαρκὸς ἀψύχου λογικὴν ψυχὴν προσδέξασθαι προσγινομένην, καὶ οὐκ ἄψυχον σῶμα παντελῶς ἢ ἄνουν ψυχὴν καὶ ἄλογον ἐνειληφέναι, ἀλλὰ τελείαν ἀνελλιπῶς τὴν φύσιν τὴν ἐκ ψυχῆς λογικῆς ἅμα καὶ σώματος συνισταμένην ἑαυτῷ καθ' ὑπόστασιν ἀῤῥήτως ἑνῶσαι. Διὸ μάλιστα περιέχομαι τοῦ τῆς συνυπάρξεως λόγου, τοὺς ἐφ' ἑκάτερα δι' ἐναντίας ὄντας ἀλλήλοις τε καὶ τῇ μεσότητι προσφυῶς ἀποπεμπόμενος, αὐτὸν τὸν τῆς φύσεως ποιητὴν ἔχων τῷ καθ' ἑαυτὸν μυστηρίῳ τῆς ἐνσωματώσεως τοῦ τοιούτου λόγου συνήγορόν τε καὶ διδάσκαλον ἀπαραλόγιστον, τὸν γενόμενον ἀληθῶς ἄνθρωπον, καὶ τὴν φύσιν τελείως ἔχουσαν ἅμα τῷ

that the rational soul enters the body on the fortieth day, but that on the fortieth day the embryo attains its complete formation.[30] [1341A]

In addition to all these things, I am extremely apprehensive about admitting this particular argument, since the logical implications of it might justly make me subject to dreadful accusations, since it will lead me to utter what is not lawful, being constrained by the sequence of the argument to say that our Lord and God, who truly deigned to become man like us but *without sin,* became, at the moment of His conception, a human being without a soul or intellect, and that He remained in this condition for forty days. Against such a view our holy fathers and teachers—or rather the Truth speaking through them—explicitly proclaim that simultaneously with the Word of God's descent, at the very moment of conception, without any intervening temporal interval, through the medium of the rational soul, the same Lord and Word of God was united to the flesh. [1341B] That is, the Word did not assume a rational soul through the medium of inanimate flesh, neither did He assume a body utterly devoid of soul, nor a soul devoid of intellect and reason, but He ineffably united to Himself, according to hypostasis, a perfect human nature lacking nothing, consisting of a rational soul and body. And this is why, before everything else, I espouse the doctrine of coexistence, rejecting each of the other views that are at variance both with each other and with the middle position, to which I adhere, having for my argument's advocate and unerring teacher the very same Creator of nature, in the mystery of His embodiment, who truly became man, and who confirmed in Himself that His

εἶναι κατὰ τὴν γένεσιν ὑφίστασθαι δι᾽ ἑαυτοῦ βεβαιωσάμενον, καὶ μόνην καινοτομήσαντα τὴν καινοτομίαν τῆς φύσεως, λέγω δὴ τὴν διὰ σπορᾶς σύλληψιν καὶ τὴν διὰ φθορᾶς γέννησιν, ἅσπερ ἡ φύσις μετὰ τὴν παράβασιν ἐπεσπάσατο, τῆς θείας ἀποπεσοῦσα καὶ πνευματικῆς εἰς πλῆθος αὐξήσεως, ἀλλ᾽ οὐ τὸν λόγον τῆς φύσεως, καθ᾽ ὃν ἔστι τε καὶ γίνεσθαι πέφυκεν ἅμα τῷ εἶναι ἐκ ψυχῆς λογικῆς ὑφισταμένη καὶ σώματος.

Περὶ τοῦ πῶς καινοτομία γίνεται τῶν καινοτομουμένων πραγμάτων μενόντων ἀτρέπτων κατὰ τὴν φύσιν

26 Πᾶσα γάρ, καθόλου φάναι, καινοτομία περὶ τὸν τρόπον τοῦ καινοτομουμένου πράγματος πέφυκεν, ἀλλ᾽ οὐ περὶ τὸν λόγον τῆς φύσεως γίνεσθαι, διόπερ ὁ μὲν λόγος καινοτομούμενος φθείρει τὴν φύσιν, οὐκ ἔχουσαν τὸν καθ᾽ ὅν ἐστι λόγον ἀρᾳδιούργητον, ὁ δὲ τρόπος καινοτομούμενος, φυλαττομένου δηλαδὴ τοῦ κατὰ φύσιν λόγου, θαύματος ἐνδείκνυται δύναμιν, ὡς τὴν φύσιν ἐνεργουμένην τε καὶ ἐνεργοῦσαν ὑπὲρ τὸν ἑαυτῆς ἀποδεικνὺς δηλονότι θεσμόν. Λόγος δὲ φύσεως ἀνθρωπίνης ἐστὶ τὸ ψυχὴν καὶ σῶμα καὶ ἐκ ψυχῆς λογικῆς εἶναι τὴν φύσιν καὶ σώματος, τρόπος δὲ ἡ ἐν τῷ ἐνεργεῖν καὶ ἐνεργεῖσθαι φυσικῶς τάξις ἐστίν, ἀμειβομένη τε πολλάκις καὶ ἀλλοιουμένη, τὴν δὲ φύσιν ἑαυτῇ παντελῶς οὐ συναμείβουσα. Καθάπερ καὶ ἐπ᾽

human nature subsists in its full perfection simultaneously with its coming into being at the moment of its creation, so that the only novel thing He introduced was [1341C] the innovation of nature, by which I mean His conception without seed and His birth without corruption, from which very things nature was separated after the fall, having fallen away from the divine and spiritual mode of increase into multiplicity—but not from the inner principle of its nature, according to which it naturally is and exists, subsisting from the very moment it comes into being as a unity of rational soul and body.

How innovation takes place even
as the things innovated remain
unchanged in their nature [1341D]

26 Every innovation, generally speaking, takes place in relation to the mode of whatever is being innovated, not in relation to its principle of nature, because when a principle is innovated it effectively results in the destruction of nature, since the nature in question no longer possesses inviolate the principle according to which it exists. When, however, the mode is innovated—so that the principle of nature is preserved inviolate—it manifests a wondrous power, for it displays nature being acted on and acting outside the limits of its own laws. Now the principle of human nature is that it consists of soul and body, and this nature consists of a rational soul and body, whereas its mode is the order whereby it naturally acts and is acted upon, frequently alternating and changing, without however in any way changing nature along with it. [1344A] And this is exactly what happens in

ἄλλου παντὸς ἔχει πράγματος, ἡνίκα καινίσαι τι περὶ τὴν ἑαυτοῦ κτίσιν ὁ Θεὸς βουληθῇ, προνοίας ἕνεκεν τῶν προνοουμένων, καὶ ἐνδείξεως τῆς ἐπὶ πάντα καὶ διὰ πάντων διηκούσης δυνάμεως.

27 Ὥσπερ ἀμέλει παραδοξοποιῶν ταῖς ἀνέκαθεν τῶν θαυμάτων τε καὶ σημείων μεγαλειότησι καινοτομίας λόγῳ πεποίηκε, πρὸς ἕτερον εἶδος ζωῆς παρὰ τὸ ἐν σαρκὶ τῇ ὑπὸ φθορὰν μεταβιβάσας τὸν Ἐνὼχ τε καὶ τὸν Ἠλίαν, τοὺς μακαρίους [Gen 5:24; 4 Kings 2:11], οὐ κατ' ἀλλοίωσιν φύσεως, ἀλλὰ κατὰ παραλλαγὴν τῆς κατ' αὐτὴν ἀγωγῆς καὶ διοικήσεως, ὕδωρ εἰς ἐπίκλυσιν τῶν ἐπὶ γῆς μοχθηρῶν ἀνθρώπων καθιστῶν τῷ ποσῷ πολλαπλάσιον, ἐν τῇ κιβωτῷ μετὰ θηρίων ἀγρίων ἀποφαίνων τὸν πρῶτον πλωτῆρα Νῶε δίαιταν ἔχειν ἀλύμαντον [Gen 6:6–8:19], Ἀβραὰμ καὶ Σάρραν, τοὺς μεγάλους αὐτοῦ θεράποντας, παιδὶ τιμῶν παρ' ἡλικίαν καὶ τὸν νενομισμένον πρὸς παιδοποιΐαν ὅρον τε καὶ χρόνον τῆς φύσεως [Gen 17:15–19, 18:9–15, 21:1–7], πῦρ τὴν ἐπὶ τὰ κάτω ποιεῖσθαι φορὰν εἰς ἐπίκλυσιν ἀσεβῶν παρασκευάζων [Gen 19:24], οὐδ' ὅλως τοῦ κατὰ φύσιν λόγου διὰ τοῦτο μειούμενον, τῆς βάτου πῦρ ἀκαύστως ἐξάπτων εἰς τὴν τοῦ θεράποντος πρόσκλησιν [Ex 3:2], ὕδωρ ἐν Αἰγύπτῳ πρὸς αἵματος μεταβάλλων ποιότητα, τὴν φύσιν αὐτοῦ παντελῶς μὴ ἠρνημένον, ὕδωρ μεῖναν κατὰ φύσιν καὶ μετὰ τὴν φοίνιξιν [Ex 7:17–21].

28 Καὶ τὰ λοιπὰ τῶν ἐκεῖσε θαυμάτων τε καὶ σημείων ἐπιτελῶν, πρὸς τὸ δοῦναι τοῖς μὲν πιστοῖς τῶν κατεχόντων δεινῶν ἐλευθερίας ἐλπίδα, τοῖς ἀπίστοις δὲ συναίσθησιν τῆς κολαζούσης δυνάμεως, πρὸς ἀπόθεσιν τῆς κατεχούσης

the case of every other thing, whenever God—in His providence for all that is subject to His care, and to demonstrate His power that is over all and through all things—wishes to manifest something new in His creation.

27 Indeed this is exactly what He did from the very beginning, when, in the course of bringing about the unexpected, he wrought magnificent signs and wonders, all by this principle of innovation. Thus He translated the blessed Enoch and Elijah from life in corruptible flesh to another form of life, not by altering their human nature, but by an alteration of its condition and conduct. He poured out much greater quantities of water[31] in order to drown the wicked men on earth, while He enabled Noah, the first navigator, to live unharmed amid wild animals in the ark. He honored His great servants, [1344B] Abraham and Sarah, with a child, despite the fact that they were long past the age and ordinary limit and time of natural childbearing. He prepared fire to be rained down on the earth and consume the impious, without in any way diminishing its natural principle. He set alight the burning bush with an unburning fire in order to summon His servant. In Egypt, He transformed water into the quality of blood, without in any way suppressing its nature, since the water remained water by nature even after it turned red.

28 And God performed the rest of the signs and wonders there in order to give the faithful the hope of freedom from the terrible woes that beset them, and also to bring the faithless to awareness of His power to punish, so that they might put away their hardness of heart toward God, which

αὐτοὺς περὶ τὸ θεῖον πωρώσεως, θάλασσαν τέμνων ῥάβδῳ καὶ τὸ συνεχὲς διαλύων τοῦ ὕδατος, τῆς οἰκείας μὴ ἐξισταμένου φύσεως, εἰς δίοδον μὲν τῶν δι' αὐτὸν διωκομένων, ἐποχὴν δὲ τῶν ἀναιτίως διωκόντων τὸ εὐγενὲς καὶ ἐλεύθερον [Ex 14:1–31], ὕδωρ ξύλῳ γλυκαίνων [Ex 15:25], καὶ ἄρτον ἀνήροτον οὐρανόθεν ὕων ξένον καὶ ἄγνωστον [Ex 16:4–18], καὶ πλῆθος ὀρνέων ἐδωδίμων ἐξαίφνης τῆς θαλάττης ἐκβράζων [Ex 16:13; Nm 11:31–32], χωρὶς τῆς κατὰ φύσιν ἐξ ἀλλήλων διαδοχῆς, πρὸς παραμυθίαν τῶν ἐν τῇ ἐρήμῳ κακοπαθούντων, ὕδατος ζωτικοῦ μητέρα τὴν ξηροτάτην τὴν πέτραν ἀποδεικνύς, οὐκ ἀλλοιωθεῖσαν πρὸς ἑτέραν φύσιν διὰ τοῦ ὕδατος[22] εἰς βεβαίωσιν πίστεως τῶν ἐν τοῖς ἀγῶσι λειποτακτούντων [Ex 17:1–7], ποταμὸν ἀνακόπτων πρὸς διάβασιν ἄβροχον λαοῦ θεοσεβοῦς [Jos 3:15–17], ἡλίου τε καὶ σελήνης δρόμον ἐπέχων ἀκώλυτον παραδόξως, τὴν ἀεικίνητον τοῦ περιέχοντος φύσιν στήσας ἀκίνητον, πρὸς ὄλεθρον ἀσεβοῦς δυναστείας ἀμαθῶς ἀντιπαραταττομένης Θεῷ [Jos 10:12–14], καὶ πρὶν λάβῃ πέρας τῶν ὁρωμένων ἡ δύναμις, καὶ εἰς κατάσχεσιν τῆς πόῤῥωθεν ἀψευδῶς ἐπηγγελμένης κληρονομίας.

29 Καὶ τὰ λοιπά, ὅσα δὴ πεποιηκέναι λέγεται, κατά τε *τὴν γῆν τῆς κατασχέσεως* καὶ τὰς λοιπάς, εἰς ὅσας ἦλθε παρανομήσας ὁ παλαιὸς Ἰσραὴλ [see Jos 22:19], περὶ τὸν τρόπον τῆς ἐνεργείας, ἀλλ' οὐ περὶ τὸν λόγον τῆς ὑπάρξεως, τὴν φύσιν καινοτομήσας τῶν καινοτομηθέντων πεποίηκεν ὁ Θεός. Μεθ' ὧν ἁπάντων καὶ μεθ' ἅ, τό, δι' ὃ πάντα καὶ δι'

held them in its grip. Thus He divided the [1344C] sea by means of the rod and kept the water from flowing together, without it going outside its nature, creating a passage for those who for His sake were being pursued, and thwarting those who without cause persecute what is noble and free. He sweetened the water with a piece of wood, and from heaven rained down untilled bread that was strange and unknown. From the sea He suddenly cast up an abundance of edible birds, without the nature of one displacing the other, for the consolation of those who were suffering hardships in the desert. He showed forth the driest of rocks to be a mother of living water, without the rock being altered into another nature on account of the water, for the strengthening of the faith of those who were abandoning their struggles. He stopped the flow of the river so that the godly people might pass dry-shod. He miraculously halted the unimpeded course of the sun and the moon, arresting the perpetually moving nature of the encircling sphere, [1344D] in order to destroy impious tyranny which had ignorantly ranged itself against God, so that, before the power of these visible signs should cease, the people might take possession of the assured inheritance that had previously been promised to them.

29 And the same is true with all the rest of the things that God is said to have done in *the land of possession,* and in the other lands through which the ancient Israelites wandered after they had transgressed—that is, when God innovated the nature of the things that were innovated, He accomplished this with respect to their mode of activity, not their principle of existence. Together with and after all these mysteries, He brought about the utterly and truly new mystery

οὗ, καινότατον ὄντως μυστήριον τῆς αὐτοῦ δι' ἡμᾶς ἐνανθρωπήσεως ἐπιτελέσας περὶ τὸν τρόπον, ἀλλ' οὐ περὶ τὸν λόγον. τὴν φύσιν ἐκαινοτόμησε, προσλήψει σαρκὸς διὰ μέσης ψυχῆς νοερᾶς, ἀῤῥήτως κυηθεὶς ἄνευ σπορᾶς, καὶ γεννηθεὶς ἀληθῶς ἄνευ φθορᾶς ἄνθρωπος τέλειος, ψυχὴν νοερὰν μετὰ σώματος ἐξ αὐτῆς τῆς ἀφράστου συλλήψεως ἐσχηκώς.

Ὅτι πᾶσα φύσις τῷ οἰκείῳ λόγῳ διαπαντὸς ἔχει τὸ τέλος

30 Πᾶσα γάρ, καθολικῶς εἰπεῖν, φύσις, νοητή τε καὶ αἰσθητή, ἤγουν ἁπλῆ καὶ σύνθετος, καθ' οἱονδήποτε τρόπον ἐκ μέρους τὴν πρὸς τὸ εἶναι τῆς γενέσεως ἀρχὴν οὐδέποτε δέχεται οὔτε μὴν ἐξ ἡμισείας μοίρας ὑφίστασθαι δύναται. Ἀλλ' εἰ μὲν σύνθετος φύσις ἐστίν, ὅλη τελεία τελείοις τοῖς οἰκείοις μέρεσιν ἀθρόως συνυφίσταται, μὴ ἔχουσα πρὸς ἑαυτὴν ἢ πρὸς ἄλληλα τῶν ἐξ ὧν ἐστι μερῶν τὴν οἱανοῦν κατὰ τὸν χρόνον διάστασιν. Εἰ δὲ ἁπλῆ φύσις ἐστίν, ἤγουν νοητή, ὡσαύτως ἅμα τοῖς ἑαυτῆς ἀπαραλείπτως λόγοις τελεία τελείοις ἀθρόως συνυφίστασθαι πέφυκε, χρόνου τινὸς τὸ σύνολον αὐτὴν τῶν οἰκείων λόγων οὐδαμῶς διακρίνοντος. Οὔτε γὰρ ἦν ποτε καθόλου τις φύσις ἐν τοῖς οὖσιν, οὔτε ἔστιν, οὔτε ἔσται κατὰ τὸν ἑαυτῆς λόγον ὑπάρχουσα, ὅπερ νῦν οὐκ ἔστιν, οὔτε μὴν νῦν ἐστιν ἢ ἐς ὕστερον ἔσται ὅπερ οὐκ ἦν πρότερον. Ὧν γὰρ οἱ λόγοι παρὰ τῷ Θεῷ ἅμα τῷ εἶναι τὸ τέλειον ἔσχον,

of His Incarnation for our sake (on account of which and through which all other mysteries occur), and thus He innovated nature with respect to its mode, not to its principle, [1345A] assuming flesh through the medium of a rational soul, being ineffably conceived without seed, and being truly born perfect man without corruption, possessing a rational soul together with His body from the very moment of His ineffable conception.

That every nature possesses its perfection by virtue of its proper principle

This is because no nature, to speak generally, whether intelligible or sensible—that is, whether simple or composite—ever receives in any way the origin of its coming into being from one of its parts, nor can it subsist with only half of its constitutive elements. If the nature in question is composite, [1345B] the absolute totality of it subsists together with the absolute totality of the parts proper to it, there being no temporal interval whatsoever dividing it either from itself or from the parts of which it is composed. If, on the other hand, the nature in question is simple, that is, intelligible, it subsists as an absolute totality simultaneously with all of its perfect principles, without any deficiency, so that no moment of time divides it from its proper principles. For in general there has never existed, nor is there now, nor will there ever be, any nature among created beings, subsisting according to its own principle, that is anything other than what it is at present; and it is not now nor will ever be in the future something it was not in the past. For consistent with their principles, which from God possess perfection 30

τούτων ἡ κατὰ τοὺς οἰκείους λόγους παραγωγὴ καὶ οὐσίωσις προσθήκης πάσης καὶ ἐλλείψεως τῆς πρὸς τὸ εἶναι, ὅπερ ὄντα τυγχάνει, παντελῶς ἐστιν ἀνεπίδεκτος. Ἀλλ' ἀρκεῖν οἶμαι κατὰ τὴν τοῦ λόγου παρέκβασιν καὶ πρὸς τούτους τὰ νῦν ῥηθέντα, πρὸς τὸ μὴ παρασύρεσθαι ῥᾳδίως εἰς ἀτόπους δόξας παρὰ τῶν πίστιν ποιουμένων τὴν ἐν ταῖς κομψείαις τῶν λόγων τεχνικὴν πιθανότητα.

Διὰ τί συνῆψε τῇ σαρκώσει τὴν ἐκ βαπτίσματος γέννησιν ὁ διδάσκαλος

31 Πρὸς τί δὲ βλέπων καὶ τίνος ἕνεκεν τῇ σαρκώσει συνῆψε τὴν ἐκ βαπτίσματος γέννησιν ὁ διδάσκαλος (τοῦτο γὰρ εἰς τὴν ἐξέτασιν ἔτι τοῦ προκειμένου λείπεται λόγου), συντόμως, ὡς ἔμαθον, ἐρῶ κατὰ δύναμιν. Φασὶν οἱ τὰ θεῖα μυστικῶς περιέποντες λόγια, καὶ τοῖς ὑψηλοτέροις, ὡς εἰκός, αὐτὰ σεμνύνοντες θεωρήμασι, *κατ' εἰκόνα Θεοῦ* κατ' ἀρχὰς γεγενῆσθαι τὸν ἄνθρωπον [Gen 1:27], ἐπὶ τῷ πάντως γεννηθῆναι κατὰ προαίρεσιν Πνεύματι καὶ προσλαβεῖν τὸ *καθ' ὁμοίωσιν* [Gen 1:26] διὰ τῆς τηρήσεως τῆς θείας ἐντολῆς αὐτῷ προσγενόμενον, ἵνα ᾖ ὁ αὐτὸς ἄνθρωπος πλάσμα μὲν τοῦ Θεοῦ κατὰ φύσιν, Υἱὸς δὲ Θεοῦ καὶ Θεὸς διὰ Πνεύματος κατὰ χάριν. Οὐ γὰρ ἦν δυνατὸν ἄλλως Υἱὸν ἀποδειχθῆναι Θεοῦ καὶ Θεὸν κατὰ τὴν ἐκ χάριτος θέωσιν τὸν γενόμενον ἄνθρωπον, μὴ πρότερον κατὰ προαίρεσιν γεννηθέντα τῷ Πνεύματι, διὰ τὴν ἐνοῦσαν αὐτῷ φυσικῶς αὐτοκίνητον καὶ ἀδέσποτον δύναμιν. Ἥντινα θεοποιὸν καὶ θείαν καὶ ἄϋλον γέννησιν, διὰ τὸ

simultaneously with being, the production [1345C] and substantiation of created beings admits of absolutely no increase or decrease in terms of what they essentially are. What has been said here by way of a digression should, I think, be sufficient for the individuals in question, so that they might not be so easily swept away into absurdities by those who reduce the faith to contrived theories decked out in refined language.

Why the teacher connected the birth through baptism with the Incarnation

31 One question remains to be answered: to what end, and for what reason, did the teacher connect the birth through baptism with the Incarnation? [1345D] As I have been taught, I shall speak briefly and to the extent that I am able. Those who interpret the divine sayings mystically, and who honor them, as is right, with more lofty contemplations, say that man in the beginning was created *according to the image of God*, surely so that he might be born of the Spirit in the exercise of his own free choice, and to acquire in addition the *likeness* by the keeping of the divine commandment, so that the same man, being by nature a creation of God, might also be the son of God and God through the Spirit by grace. For there was no other way for man, being created, to become the son of God and God by the grace of divinization, without first being born of the Spirit, in the exercise of his own free choice, owing to the indomitable power of self-determination which naturally dwells within him. [1348A] This divinizing and divine and nonmaterial birth was

προτιμῆσαι τῶν νοουμένων καὶ ἀδήλων τέως ἀγαθῶν τὸ κατ᾽ αἴσθησιν τερπνὸν καὶ ἐπίδηλον, παραλιπὼν ὁ πρῶτος ἄνθρωπος, τὴν ἐκ σωμάτων εἰκότως ἀπροαίρετον καὶ ὑλικὴν καὶ ἐπίκηρον ἔχειν καταδικάζεται γέννησιν, ἀξίως κρίναντος τοῦ Θεοῦ τὸν ἑκουσίως τῶν κρειττόνων τὰ χείρονα προελόμενον, τὴν ἐμπαθῆ καὶ δούλην καὶ κατηναγκασμένην, καθ' *ὁμοιότητα* τῶν ἐπὶ γῆς ἀλόγων τε καὶ *ἀνοήτων κτηνῶν* γέννησιν τῆς ἐλευθέρας καὶ ἀπαθοῦς καὶ αὐθαιρέτου καὶ ἁγνῆς ἀνταλλάξαι γεννήσεως, καὶ τῆς σὺν Θεῷ καὶ θείας καὶ ἀνεκλαλήτου *τιμῆς* τὴν μετὰ *τῶν ἀνοήτων κτηνῶν* ἄτιμον ἀντιλαβεῖν συμπαρενύλησιν [Ps 48(49):13]. Ἥστινος τὸν ἄνθρωπον ἐλευθερῶσαι καὶ πρὸς τὴν θείαν εὐκληρίαν ἐπαναγαγεῖν βουλόμενος ὁ τὴν φύσιν τῶν ἀνθρώπων δημιουργήσας Λόγος, ἄνθρωπος ἐξ ἀνθρώπων ἀληθῶς γίνεταί τε καὶ γεννᾶται σωματικῶς *χωρὶς ἁμαρτίας* [Hbr 4:15] διὰ τὸν ἄνθρωπον, καὶ βαπτίζεται, τὴν εἰς υἱοθεσίαν πνευματικὴν ὑπὲρ ἡμῶν ἑκουσίως ὑπερχόμενος γέννησιν, ὁ κατ᾽ οὐσίαν Θεὸς καὶ Θεοῦ κατὰ φύσιν Υἱός, εἰς ἀθέτησιν τῆς ἐκ σωμάτων γεννήσεως.

32 Ἐπειδὴ τοίνυν δι᾽ ἡμᾶς ὁ ποιήσας ἡμᾶς καὶ μόνος τῷ Πατρὶ μετὰ τοῦ Πνεύματος ὁμόθεος καὶ ὁμόδοξος Υἱός καὶ Λόγος καθ᾽ ἡμᾶς ἐξ ἡμῶν ἀληθῶς ἄνθρωπος γίνεται, καὶ σωματικῶς γεννᾶται *χωρὶς ἁμαρτίας* [see Hbr 4:15], καὶ τὴν ἐκ βαπτίσματος εἰς υἱοθεσίαν πνευματικὴν ὑπὲρ ἡμῶν ὑπελθεῖν καταδέχεται γέννησιν ὁ φύσει Θεός, διὰ τοῦτο συνῆψε τῇ σαρκώσει, καθὼς οἶμαι, τὴν ἐκ βαπτίσματος γέννησιν ὁ διδάσκαλος, ὡς εἰς ἀθέτησιν καὶ λύσιν τῆς ἐκ σωμάτων ἐπινοηθῆναι γεννήσεως. Ὅπερ γὰρ ὁ Ἀδὰμ

rejected by the first man insofar as he preferred what was superficially pleasing to his senses over spiritual blessings that were not yet fully evident to him, and thus he was justly condemned to a material, mortal, and corporeal birth, outside the power of his free choice. God therefore deservedly judged that, for willingly choosing inferior things over what was better, man should exchange his free, impassible, voluntary, and chaste birth for an impassioned, servile, coercive birth *after the likeness* of the irrational and *mindless beasts* of the earth, and in place of the divine and ineffable *honor* of being with God, man should be left with the dishonor of being relegated to the material level of *mindless beasts.*[32] [1348B] In His determination to free man from such dishonor and to restore him to his divine inheritance, the Word who created human nature truly became man, taking His human nature from men, and for our sake was bodily born *yet without sin,* and He who is God by essence and the Son of God by nature was baptized for our sake, voluntarily subjecting Himself to the spiritual birth of adoption, so that bodily birth might be abolished.

32 Seeing then that the Son and Word of God, who created us, and who alone is one in divinity and glory with the Father and the Spirit, for our sake truly became man like us; and seeing that He who is God by nature was born bodily *yet without sin* and for our sake accepted the birth of baptism unto spiritual adoption, I believe that for this reason the teacher connected the birth of baptism with the Incarnation, [1348C] so that baptism might be considered as the abolition and release from bodily birth. For the very thing

(λέγω δὲ τὴν εἰς θέωσιν ἐκ Πνεύματος γέννησιν) ἑκουσίως παραλιπὼν γεννᾶσθαι σωματικῶς εἰς φθορὰν κατεκρίθη, τοῦτο κατὰ θέλησιν, ὡς ἀγαθὸς καὶ φιλάνθρωπος, ἐν τῷ ἡμῶν παραπτώματι γενόμενος ἄνθρωπος, καὶ συγκατακρίνας ἡμῖν ἑαυτὸν ἑκουσίως, ὁ μόνος ἐλεύθερος καὶ ἀναμάρτητος, καὶ τὴν ἐκ σωμάτων γεννηθῆναι καταδεξάμενος γέννησιν, ἐν ᾗ τὸ κράτος ὑπῆρχε τῆς ἡμῶν κατακρίσεως, τὴν ἐν Πνεύματι μυστικῶς διωρθώσατο γέννησιν, καὶ τῆς σωματικῆς γεννήσεως λύσας ὑπὲρ ἡμῶν ἐν ἑαυτῷ τὰ δεσμά, *δέδωκεν* ἡμῖν *ἐξουσίαν* διὰ τῆς κατὰ Πνεῦμα γεννήσεως κατὰ *θέλησιν, τέκνα Θεοῦ* ἀντὶ *σαρκὸς* καὶ *αἵματος γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ* [John 1:12–13]. Σάρκωσις οὖν καὶ σωματικὴ πρότερον τῆς ἐμῆς ἕνεκα κατακρίσεως ἐπὶ τοῦ Κυρίου παρηκολούθησε γέννησις, καὶ οὕτως ἡ διὰ τοῦ βαπτίσματος ἐν Πνεύματι παραλειφθεῖσα ἐπηκολούθησε γέννησις, ὑπὲρ τῆς ἐμῆς κατὰ χάριν σωτηρίας καὶ ἀνακλήσεως ἤ, σαφέστερον εἰπεῖν, ἀναπλάσεως· οἷα συνάπτοντος περὶ ἐμὲ τοῦ Θεοῦ τόν τε τοῦ εἶναί μου λόγον καὶ τὸν τοῦ εὖ εἶναι, καὶ τὴν γενομένην παρ' ἐμοῦ τούτων ἑνοποιοῦντος τομὴν καὶ διάστασιν, καὶ διὰ τούτων πρὸς τὸν τοῦ ἀεὶ εἶναι λόγον σοφῶς συνελαύνοντος, καθ' ὃν οὐκέτι τὸ φέρειν ἔστι καὶ φέρεσθαι περὶ τὸν ἄνθρωπον, λαβούσης τέλος περὶ τὸ φέρεσθαι τῆς τῶν φαινομένων οἰκονομίας διὰ τῆς μεγάλης καὶ κοινῆς ἀναστάσεως, εἰς ἀθανασίαν γεννώσης τὸν ἄνθρωπον καθ' ὕπαρξιν ἀναλλοίωτον, δι' ὃν τῶν φαινομένων ἡ φύσις τὸ εἶναι κατὰ γένεσιν εἴληφε, καὶ μεθ' οὗ λήψεται χάριτι τὸ κατ' οὐσίαν μὴ φθείρεσθαι.

which Adam freely rejected (I mean the birth by the Spirit leading to divinization), and for which he was condemned to bodily birth amid corruption, is exactly what the Word assumed willingly, out of His goodness and love for mankind, and, by becoming man in accordance with our fallen state, willingly subjecting Himself to our condemnation (though He alone is free and sinless), and consenting to a bodily birth, in which lay the power of our condemnation, He mystically restored birth in the Spirit; and so for our sake, having dissolved in Himself the bonds of bodily birth, *He granted*, through birth in the Spirit, *to those who believe in His name the power to become children of God* instead of [1348D] *flesh and blood*. On account of my condemnation, the Lord first submitted Himself to Incarnation and bodily birth, after which came the birth of baptism received in the Spirit, to which He consented for the sake of my salvation and restoration by grace or, to put it more precisely, my re-creation. In this way God joined together in me the principle of my being and the principle of my well-being, and He closed the division and distance between them that I had opened up, and through them He wisely drew me to the principle of eternal being, according to which man is no longer subject to carrying or being carried along, since the sequence of visible realities in motion will reach its end in the great and general resurrection, through which man [1349A] will be born into immortality in an existence not subject to alteration—and because it was for the sake of man that the nature of these objects received its being through creation, it will, together with him, receive by grace the condition of essential incorruptibility.

33 Ἀλλ' εἰ δοκεῖ, τῶν εἰρημένων κατ' ἐπιτομὴν ἐπιμνησθέντες τὴν δύναμιν, κεφαλαιώσωμεν. Ἔχομεν τὴν ἐκ σωμάτων γέννησιν τοῦ Σωτῆρος ἡμῶν κατ' ἐπίνοιαν διαιρεθεῖσαν εἰς τὸν προηγούμενον τῆς φύσεως λόγον καὶ εἰς τὸν νῦν αὖθις ὑπάρχοντα καθ' ἡμᾶς, εἰς ὃν ἐτελεύτησε, καὶ πάλιν εἰς τὸν κατὰ φύσιν τῆς γενέσεως λόγον καὶ εἰς τὸν τῆς γεννήσεως τρόπον, προσέτι γε μὴν καὶ εἰς τοὺς διαφόρους τρόπους τῆς κατ' οὐσίαν γενέσεως τῆς ψυχῆς καὶ τοῦ σώματος καὶ πρὸς ἐπὶ τούτοις εἰς τὴν ἄνευ σπορᾶς σύλληψιν καὶ τὴν ἄνευ φθορᾶς γέννησιν. Ἐφ' ὑμῖν οὖν ἐστιν ὡς κριταῖς δικαίοις τῶν λελεγμένων ἐπιβολῶν ἐγκρῖναι τὴν κρείττονα.

Ambiguum 43

Τοῦ αὐτοῦ ἐκ τοῦ αὐτοῦ λόγου, εἰς Τό·

> Τί φάρμακα ἐπιζητεῖς, τὰ μηδὲν ὀνήσοντα; Τί κριτικὸν ἱδρῶτα, ἴσως παρεστῶτος τοῦ ἐξοδίου;

2 Τοῦτο, καθὼς ἔφασκεν ὁ μακάριος γέρων, πρὸς τοὺς ὑπερτιθεμένους τὸ βάπτισμα, τὸ ῥητὸν τέθεικεν ὁ διδάσκαλος, ἐλπίδι τοῦ ζήσεσθαι τὸ βάπτισμα φιληδονίας ἕνεκεν ὑπερτιθεμένους, καί φησι· "Τί παρ' ἄλλου δέῃ μαθεῖν τὴν ἔξοδον," τοῦ βίου δηλονότι, "ἀλλ' οὐχ ὡς ἤδη παρούσης

If it seems good to you at this point to recall the main force of what has been said, let us recapitulate. We have the bodily birth of our Savior, with respect to which was made a conceptual distinction between the prior principle of nature, and that according to which He now exists as we do, and in which He died; and again between the natural principle of creaturely origin and the mode of birth, as well as between the different modes of origin of soul and body according to their respective substances, and, finally, conception without seed and birth without corruption. Hereafter it falls to you, as just judges, [1349B] to adopt what is best from the foregoing interpretations. 33

Ambiguum 43

From Saint Gregory's second oration On Baptism:

> Why do you seek medications when these are of no avail? Why do you look for the critical sweat, when perhaps your departure is imminent?[1]

This phrase, according to the blessed elder,[2] was addressed by the teacher to those who had postponed their baptism in the hope of living to indulge their love of pleasure, and thus he says to them: "Why do you need to learn from someone else about your departure"—that is, from 2

διανοήσῃ; Τί φάρμακα ἐπιζητεῖς, τὰ μηδὲν ὀνήσοντα; Τί κριτικὸν ἱδρῶτα, ἴσως παρεστῶτος τοῦ ἐξοδίου;" Ἐπειδὴ γὰρ τέσσαρας ἡμέρας κρισίμους εἶναί φασιν ἰατρῶν παῖδες ἐν τοῖς πυρεκτιῶσι, τὴν δ', καὶ τὴν ζ', καὶ τὴν θ', καὶ τὴν ια', τυχὸν δὲ καὶ τὴν ιγ' (ἐν ταύταις γὰρ ἂν εὕρωσιν ἐν τῷ νοσοῦντι, καθώς φασι, νενοτισμένον ἐξ ἱδρῶτος τὸ σῶμα τεκμηριοῦσι ζήσειν τὸν κείμενον), ἵνα οὖν μὴ τοῦτον ἐκδεχόμενος ὁ νοσῶν τὸν ἱδρῶτα κακοβούλως ὑπερτίθεται τὸ βάπτισμα, περίοδον οἰόμενος ἔχειν ἐτῶν, συμβουλεύει πάνυ γε σοφῶς ὁ διδάσκαλος τῷ κάμνοντι μὴ τούτῳ τῷ "ἱδρῶτι" θαῤῥεῖν καὶ μάτην ἐρείδεσθαι, δυνατοῦ ὄντος ἀντὶ τούτου τὸν ἐξόδιον ἱδρῶτα συμβῆναι, τὸν βοῶντα τῆς παρούσης ζωῆς τὸ τέλος, ἵνα μή, ὡς εἶπον, διὰ τοῦτον ἀπατώμενος ὁ νοσῶν τὸν ἱδρῶτα τῆς μὲν προδήλου καὶ θείας ζωῆς καὶ ἀεὶ διαμενούσης ἀλλοτριούμενος λάθῃ, τὴν δὲ ἀνθρωπίνην καὶ ἐπίκηρον καὶ πάντως λυθησομένην εὑρεθῇ περιέπων, ἀκράτητον κατὰ φύσιν ὑπάρχουσαν καὶ ἀεὶ διὰ φθορᾶς καὶ ἀλλοιώσεως ῥέουσαν, καὶ θᾶττον τὰς τῶν ἔχειν νομιζόντων χεῖρας διαφεύγουσαν ἢ ὄναρ ἀνυπόστατον βλέποντα.

this life—"and fail to realize that it is already at hand? Why do you seek medications when these are of no avail? Why do you look for the critical sweat, when perhaps your departure is imminent?"[3] According to physicians, there are four days that are critical for those stricken with fever: the fourth day, the seventh, the ninth, [1349C] and the eleventh, and perhaps the thirteenth as well—for they say that if on any of these days they should find the patient drenched with sweat, they conclude from this that he will live.[4] Thus, so that the sick man might not postpone his baptism in the false expectation of such a sweat, mistakenly believing that he will live for several years to come, the teacher wisely counsels the sufferer not to be encouraged by a possible outbreak of this "critical sweat," or vainly to place his hopes in it, since it is possible that the sweat of death will come instead, announcing the end of this present life. The teacher's aim is that the sick man not be deceived, as I have said, by this sweat, and consequently be deprived of the divine life, which stands plainly before us and abides forever, and that he not be preoccupied with this human and mortal existence, which will inexorably melt away, since by its very nature it is unstable and beyond our control, [1349D] forever shifting in the tides of corruption and alteration, escaping more quickly from the hands of those who think they have grasped it than a fleeting dream escapes the mind of a dreamer.

Ambiguum 44

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Οὐ γὰρ πολλάκις Χριστὸς φιλεῖ κλεπτόμενος, καὶ εἰ λίαν ἐστὶ φιλάνθρωπος.

2 "Τί δήποτε," φασὶν ἐνταῦθα τοῦ λόγου γενόμενοί τινες, "εἰ λίαν ἐστὶ φιλάνθρωπος ὁ Θεός, καὶ πηγὴ φιλανθρωπίας ἀνέκλειπτος, ὥστε μηδ' ὁτιοῦν ὑπὸ τῶν ἀρυομένων ἐλαττοῦσθαι, 'μὴ φιλεῖ κλεπτόμενος;' Οὕτω γὰρ ἂν μᾶλλον τὸ φιλάνθρωπον ἐπεδείκνυτο, μὴ ἐλαττούμενον διὰ τοῦ διδόναι χώραν τοῖς ἐθέλουσι κλέπτειν, καὶ μάλιστα 'κλοπὴν' σωτήριον, καὶ ὁσάκις ἂν θέλοιεν." Πρὸς οὕς, Θεοῦ λόγον χαριζομένου, φαμέν, ὅτιπερ αὐτὸ τοῦτο φιλανθρωπίας πλῆρές ἐστι, μᾶλλον δὲ αὐτὸ φιλανθρωπία, καὶ τοὺς περί τι κλέπτειν ἐθέλοντας, ἀγαθῆς προμηθείας ἔνδειξις σαφεστάτη, τὸ μὴ συγχωρεῖν τοῖς ἐθέλουσι πολλάκις αὐτὸν κλέπτειν, ὡς ἂν μὲν προχείρου τυγχάνοντος τοῦ σφετερισμοῦ τῆς σωτηρίας ῥάστη γένηται κατὰ τὸ εἰκὸς καὶ ἡ τοῦ δωρηθέντος ἀποβολή, ὡς εὐμαρῶς πάλιν ληφθῆναι δυναμένου, καὶ τῆς ἐν τῷ καλῷ ἀμεταθέτου καὶ παγίας ἕξεως ἀμαθεῖς ἀποφανθῶσιν οἱ τυγχάνοντες τῆς δωρεᾶς, εὐέμπτωτον εἰς κακίαν τὴν γνώμην ἔχοντες διὰ τὴν εὐμάρειαν τῆς τοῦ καλοῦ κτήσεως, τῷ εὐώνῳ καταφρονουμένης.

Ambiguum 44

From Saint Gregory's same second oration On Baptism:

> Christ does not like to be stolen from often, even though He is a great lover of mankind.[1]

2 Some people, upon reading these words, have asked: "If God so greatly loves mankind, and is indeed the inexhaustible source of love, so that He cannot be even slightly diminished by those who draw from Him, why then does He 'not like to be stolen from'? Is this not how He might better demonstrate His love of mankind, [1352A] which is not diminished by His granting others the possibility to rob Him, especially when the 'robbery' in question is their salvation, and to rob Him as often they wish?" To those who think this way, God grants me to state that it is precisely this reluctance on His part that is full of love for mankind, or rather that this reluctance is itself His love for mankind. With respect to those who wish to rob something from Christ, the clearest indication of His consideration for their welfare is not to allow them to do this frequently, lest they be moved to cast aside what they have robbed, which in this case is likely to happen, since salvation will always be readily accessible, and therefore easily reappropriated. But those who appropriate God's gift on terms such as these will never attain a state of unwavering fixity in the Good, since their capacity to choose between good and evil will always be prone to what is opposed to the good, owing to the facility with which the good may be acquired, and consequently deemed by them to be a thing of little value. [1352B]

Ambiguum 45

Τοῦ αὐτοῦ ἐκ τοῦ εἰς τὸ Πάσχα λόγου, εἰς τό·

> Γυμνὸν τῇ ἁπλότητι καὶ ζωῇ ἀτέχνῳ, καὶ δίχα παντὸς ἐπικαλύμματος καὶ προβλήματος. Τοιοῦτον γὰρ ἔπρεπεν εἶναι τὸν ἀπ' ἀρχῆς.

2 Τί μὲν διὰ τούτων ὁ μέγας οὗτος διδάσκαλος κρυφίως ἀποκαλύπτει, μόνους ἐκείνους εἰδέναι φημὶ τοὺς τὸ ἴσον αὐτῷ τῆς σοφίας εἰληφότας καὶ τῆς γνώσεως χάρισμα, οἳ διὰ τὸ πᾶσαν τὴν ἐκ παθῶν καὶ πάσης ὑλικῆς προσπαθείας λήμην ἀποθέσθαι τῶν νοερῶν ὀμμάτων τὴν ἀκτῖνα τῆς ἐν ὅλοις ἀληθοῦς γνώσεως χωρεῖν ἐδυνήθησαν, καθ' ἣν τῷ ἁπλῷ, κατὰ τὸ ἐφικτόν, καὶ ἑνοειδεῖ λόγῳ τὸν νοῦν ἀπὸ τῶν πολλῶν περιστείλαντες πᾶσαν τὴν ἐπιστημονικὴν τῶν ὄντων ἁπλῇ συνέσει περιέλαβον εἴδησιν. Ἡμῖν δέ, οἷς "ὁ ζόφος ἔτι τῆς ἀγνοίας ἐπιπροσθεῖ πρὸς τὴν τοῦ ἀληθοῦς κατανόησιν" διὰ τὴν περὶ μόνα τὰ σαλευόμενα τοῦ νοῦ συστροφήν, ὥσπερ τυφλὸς ἄμφω τὼ χεῖρε φορυτὸν ὕλης ἀφάσσων εὑρίσκει πολλάκις τι τῶν τιμίων, οὕτως ἐπιχειροῦμεν καὶ ἡμεῖς μετὰ τῆς ἑαυτῶν ἀσθενείας εἰπεῖν τι περὶ τοῦ προκειμένου ζητήματος. Καὶ δὴ λέγομεν ἄλλο τὸ παράπαν οὐδὲν ἢ ὅπερ ὁ Θεὸς *ἐν χερσὶν ἡμῶν παραδῷ,* κατὰ τὸ γεγραμμένον [see Gen 27:17, 20], πρὸς τὸ θρέψαι κατὰ δύναμιν ἡμῶν τοὺς καλοὺς πατέρας ὑμᾶς, λέγω δὲ τῷ ψηλαφητικῷ λόγῳ [see Gen 27:21, 25; Dt 28:29; Lk

Ambiguum 45

From Saint Gregory's oration On Pascha:

> He (i.e., Adam) was naked in his simplicity and in a life devoid of artifice, and without any kind of covering or barrier. For such was fitting for the primal man.[1]

What the great teacher secretly reveals through these words is known, I believe, only to those who have received his same gift of wisdom and knowledge.[2] For having removed all the dark fluid of passions and every material attachment from their intellective eyes, they were able to perceive in all things the ray of true knowledge, and in the light of its simple, unitary principle, they withdrew their intellect from multiplicity (as much as was possible), and through simplicity of mind received the whole scientific knowledge [1352C] of beings. But to men like me, the "gloom of ignorance continues to eclipse the observation of the truth,"[3] because my intellect, like a whirlwind, spins solely around things that are shaken to and fro—yet like a blind man with outstretched hands, who, groping his way through the confusion of the material world, often stumbles upon something of value, I too shall endeavor, with my feeble powers, to say something about the question that is before us. And I will say nothing beyond what God *puts into my hands,* just as it is written, so that I might provide nourishment, as far as I can, to you, my good fathers.[4] I mean that through my tentative discourse I hope to offer you the plain and frugal 2

24:39; 1 John 1:1] τῆς ἐν ἡμῖν νοερᾶς δυνάμεως ἁπλοῦν καὶ ἀπέριττον θεώρημα, καὶ ἡμῖν σύμμετρον καὶ πατρικὴν εὐλογίαν προσκαλούμενον, μήπως ἀφυῶς τὸν ἀγρὸν τῶν αἰσθητῶν αἰσθητῶς κατὰ τὸν Ἠσαῦ περιοδεύοντες στερηθῶμεν διὰ βραδύτητα τῆς ἑτοίμης τοῦ τρεφομένου πατρὸς εὐλογίας [Gen 27:30–40], ἢ πάλιν δι' ὑψηλοφροσύνην τι μεῖζον τῆς δυνάμεως ἡμῶν ἐπιζητοῦντες ἐκ τῶν οἰκούντων ἔτι τὸ ὄρος ἡμῶν τῆς θεωρίας τρωθῶμεν κατὰ τὸν Ἰσραήλ, περὶ ὧν ὁ νόμος φησὶν ὅτι *παραβιασάμενοί τινες ἀνέβησαν εἰς τὸ ὄρος, καὶ ἐξῆλθεν ὁ Ἀμορραῖος ὁ οἰκῶν ἐν τῷ ὄρει ἐκείνῳ καὶ ἐτίτρωσκεν* αὐτούς [Dt 1:43–44].

3 Ὑπονοῶ τοίνυν ὅτι, τὴν διαφορὰν τῆς πρὸ τοῦ παραπτώματος κράσεως τοῦ ἀνθρωπίνου σώματος ἐν τῷ προπάτορι Ἀδὰμ πρὸς τὴν νῦν θεωρουμένην ἐν ἡμῖν καὶ κρατοῦσαν ἐνδείξασθαι βουλόμενος, ταῦτά φησιν ὁ διδάσκαλος, ὡς τότε δηλαδὴ τοῦ ἀνθρώπου ἐναντίαις καὶ φθαρτικαῖς ἀλλήλων κατὰ τὴν κρᾶσιν τοῦ σώματος μὴ διελκομένου ποιότησιν, ἀλλ' ὡσαύτως ἔχοντος δίχα ῥοῆς καὶ ἀποῤῥοῆς, καὶ τῆς ἐφ' ἑκάτερα τούτων κατὰ τὴν τῶν ποιοτήτων ἐπικράτειαν συνεχοῦς ἀλλοιώσεως ἐλευθέρου τυγχάνοντος, οἷα δὴ τῆς κατὰ χάριν ἀθανασίας οὐκ ἀμοιροῦντος, καὶ τὴν νῦν μαστιγοῦσαν αὐτὸν τοῖς ἑαυτῆς κέντροις φθορὰν οὐκ ἔχοντος, ἀλλ' ἑτέραν δηλονότι πρέπουσαν αὐτῷ κρᾶσιν τοῦ σώματος, ἀμάχοις καὶ ἁπλαῖς ποιότησι συνεχομένην, καθ' ἣν γυμνὸς ἦν ὁ πρῶτος ἄνθρωπος, οὐχ ὡς ἄσαρκος καὶ ἀσώματος, ἀλλ' ὡς "τὴν παχυτέραν τὴν σάρκα ποιοῦσαν καὶ θνητὴν καὶ ἀντίτυπον" κρᾶσιν οὐκ ἔχων. Κατὰ τοῦτον τὸν μέγαν διδάσκαλον

contemplation of my intellective power, receiving in return the equal measure of your paternal blessing—lest [1352D] like Esau I do naught but circle ineptly around the field of sensible things in a sensory way, and by such dawdling be deprived of the ready blessing of the father for whom I have prepared a repast; or lest, through intellectual arrogance, I attempt what is beyond my abilities and am wounded by those who still dwell on the mountain of my contemplation, like those men of Israel, who the law says *forced their way and went up into the mountain, and the Amorite who dwelt there came out and wounded them.*

3 I therefore hazard the conjecture that [1353A] the teacher said these things wishing to point out the difference between the temperament of the human body in our forefather Adam before the fall, and that which is now observed within us and predominates, because then the temperament of man's body was obviously not torn apart by mutually opposed and corrupting qualities, but was in a state of equilibrium devoid of flux and reflux,[5] being free of the continuous alteration between each of these two, depending on the predominance of one quality or another, for surely man was not without a share in immortality by grace, nor was he suffering, as he is now, from the blows rained down on him by the scourge of corruption, since his body had a different temperament, obviously suited to him, and held together by simple, noncontradictory qualities. Consistent with this temperament, the first [1353B] man was naked, not because he was fleshless or bodiless, but because he did not possess the temperament which "thickens the flesh and makes it mortal and obtuse."[6] According to that great teacher, the

"ἀτέχνως τε ἔζη," μὴ διαπνεόμενος τὴν ἅπαξ οὐσιωδῶς δοθεῖσαν αὐτῷ φυσικὴν εὐεξίαν, καὶ περιβολῆς ὑπῆρχεν ἀπροσδεής, διά τε τὴν ἐνοῦσαν ἀπάθειαν αἰσχύνην μὴ ὑφορώμενος καὶ τὸ μὴ κρυμοῖς καὶ θάλπεσιν αὐτὸν ὑποκεῖσθαι, δι' ἃ μάλιστα τῆς τε τῶν οἴκων καὶ τῶν ἐσθημάτων περιβολῆς ὁ τρόπος τοῖς ἀνθρώποις ἐπινενόηται.

Ἄλλη περὶ αὐτοῦ θεωρία

4 Ἢ μήποτε καὶ ἐκ τῶν νῦν περὶ τὸν ἄνθρωπον θεωρουμένων τὰ τότε περὶ αὐτὸν ὄντα τῇ περιαιρέσει τῶν νῦν περὶ αὐτὸν ὄντων παραδείκνυσιν ὁ διδάσκαλος. Κινεῖται γὰρ νῦν ὁ ἄνθρωπος, ἢ περὶ φαντασίας ἀλόγους παθῶν ἐξ ἀπάτης διὰ φιληδονίαν, ἢ περὶ λόγους τεχνῶν ἐκ περιστάσεως διὰ τὴν χρείαν, ἢ περὶ φυσικοὺς λόγους ἐκ τοῦ νόμου τῆς φύσεως διὰ μάθησιν, ὧν οὐδὲν κατ' ἀρχὴν εἰκότως ἐξ ἀνάγκης εἷλκε τὸν ἄνθρωπον, ὑπεράνω πάντων γενόμενον. "Οὕτω γὰρ ἔπρεπεν εἶναι τὸν ἀπ' ἀρχῆς," μηδενὶ τὸ σύνολον περισπώμενον τῶν ὑπ' αὐτὸν ἢ περὶ αὐτὸν ἢ κατ' αὐτόν, καὶ πρὸς τελείωσιν ἑνὸς μόνου προσδεόμενον, τῆς πρὸς τὸν ὑπὲρ αὐτόν, φημὶ δὲ τὸν Θεόν, καθ' ὅλην τὴν ἀγαπητικὴν δύναμιν ἀσχέτου κινήσεως. Ἀπαθὴς γὰρ χάριτι ὢν ἀπάτην παθῶν φαντασίας δι' ἡδονῆς οὐ προσίετο· καὶ ἀπροσδεὴς ὑπάρχων τῆς περὶ τέχνας περιστατικῆς ἀνάγκης διὰ τὴν χρείαν ἐλεύθερος ἦν· καὶ σοφὸς ὢν τῆς περὶ τὴν φύσιν θεωρίας ὑπεράνω καθειστήκει διὰ

first man lived "a life devoid of artifice," without dissipating the natural condition of good health that had originally been imparted to his essential being, and thus he had no need of clothing; and because of his innate dispassion he was not troubled by any sense of shame, neither was he affected by cold or heat, for which men most certainly devised the habit of wearing garments and living in houses.[7]

Another contemplation of the same difficulty

4 Or perhaps the teacher is delineating man's [1353C] attributes as they were then by stripping away those that are observed around him now. For now man is moved either by the irrational fantasies of passions, being deceived by his love of pleasure; or because he is engrossed in the principles of technical skills, on account of circumstances, and to meet his needs; or because he is investigating natural principles derived from the law of nature in order to acquire knowledge. But it seems fair to say that, in the beginning, none of these motivating factors held any necessary sway over man, who was superior to them all. "For it was fitting for the primal man" to be wholly undistracted by any of the things that were beneath him, or around him, or oriented to him, but to have need of one thing alone for his perfection, namely, the unconditioned motion of the whole power of his love for what was above him, by which I mean God. For being dispassionate by grace, he was not by pleasure moved to accept the deception of passions in his imagination; [1353D] and being without any needs he was free of the necessity, imposed by circumstances, to make use of arts and skills; and being wise, his knowledge placed him beyond the

τὴν γνῶσιν. Οὐδὲν οὖν εἶχεν ὁ πρῶτος ἄνθρωπος μεταξὺ Θεοῦ καὶ αὐτοῦ προβεβλημένον πρὸς εἴδησιν, καὶ κωλύον αὐτοῦ τὴν δι' ἀγάπης αὐθαίρετον κατὰ τὴν πρὸς τὸν[1] Θεὸν κίνησιν γενησομένην συγγένειαν, καὶ διὰ τοῦτο "γυμνὸς τῇ ἁπλότητι" προσηγορεύθη τῷ διδασκάλῳ, ὡς ὑπεράνω πάσης τῆς κατὰ φύσιν ὑπάρχων ζητήσεως, καὶ "ζωῇ τῇ ἀτέχνῳ," ὡς πάσης τεχνῶν ἐνδεοῦς καθαρεύων ζωῆς, καὶ "δίχα παντὸς ἐπικαλύμματος καὶ προβλήματος," οἷα τῆς πρὸς τὰ αἰσθητὰ τῶν αἰσθήσεων ἐμπαθοῦς συμπλοκῆς τυγχάνων ἐλεύθερος, οἷς ὑπήχθη δικαίως ὕστερον, ἐλλείψας τὴν ἔλλειψιν, καὶ τοῦ πλήρης εἶναι τὸ κενὸς πάντων γενέσθαι αὐθαιρέτως ἑλόμενος, κάτω γενόμενος ὧν ὑπεράνω φυσικῶς ὑπῆρχε γεγενημένος.

Ἄλλη περὶ αὐτοῦ θεωρία

5 Ἢ μήποτε "γυμνός," ὥς φησιν ὁ διδάσκαλος, τῆς περὶ φύσιν ποικίλης θεωρίας καὶ γνώσεως, καὶ "ζωῇ τῇ ἀτέχνῳ," τῆς περὶ πρᾶξιν καὶ ἀρετὴν πολυτρόπου μεθοδείας ὑπάρχων ἐκτός, κατὰ τὴν ἕξιν ἔχων τοὺς τῶν ἀρετῶν ἀμολύντους λόγους, καὶ "δίχα παντὸς ἐπικαλύμματος καὶ προβλήματος," τῆς ἐπ' αἰσθήσεσι τῶν φαινομένων διανοίας πρὸς κατανόησιν τῶν θείων προηγουμένως οὐ χρῄζων, μόνην τὴν ἁπλῆν τῆς ἑνοειδοῦς καὶ ἁπλῆς καὶ συνεκτικῆς τῶν μετὰ Θεὸν ἀρετῆς τε καὶ γνώσεως ἔχων προβολήν, τῆς ἐπ' ἐνεργείᾳ μόνης κινήσεως πρὸς ἔκφανσιν αὐθαίρετον

contemplation of nature. Thus the first man possessed no barrier between himself and God, which might have veiled his knowledge, or hindered his kinship with God, which was to have been realized as a freely chosen movement to Him in love, and this is the reason why the teacher describes him as "naked in simplicity," since he was beyond every form of inquiry into nature, and why he says that his "life was devoid of artifice," since his life was pure of any need for arts and skills; and that he was "without any kind of covering or veil," since his senses were free of passionate entanglements with objects of sense perception, to which he was later justly subjected, after he found himself facing a deprivation of things for which he originally had no need, [1356A] having freely chosen to become bereft of all things, rather than be complete, and to become the lowest of all beings though he was created to be the highest.

Another contemplation of the same difficulty

5 Or perhaps he was "naked," as the teacher says, of the multiform contemplation and knowledge of nature, and his "life was devoid of artifice," subsisting outside the various pursuits concerning the practical life and the acquisition of virtue, since he possessed by integral habit the untainted principles of the virtues, and he was "without any kind of covering or veil" since he originally had no need to rely on ideas discursively drawn from sensible objects in order to understand divine realities, but had solely the simple putting forth of the unitary, simple, all-embracing virtue and knowledge of things after God, [1356B] which needs only to actualize its own movement in order to be voluntarily

χρήζουσαν. Ἀμέλει γοῦν ὅσοι φιλοσόφῳ λόγῳ τῆς τοῦ προπάτορος ἐγείρειν ἑαυτοὺς βούλονται παραπτώσεως, πρῶτον ἀπάρχονται τῆς τῶν παθῶν παντελοῦς ἀφαιρέσεως, εἶθ' οὕτως τῆς περὶ τοὺς λόγους τῶν τεχνῶν ἀσχολίας, καὶ τέλος τὴν φυσικὴν ὑπερκύψαντες θεωρίαν εἰς τὴν ἄϋλον παρακύπτουσι γνῶσιν, τὴν μὴ ἔχουσαν παντελῶς αἰσθήσει τυπουμένην μορφὴν ἢ νόημα προφορᾷ λόγου χωρούμενον, καθὼς ἐξ ἀρχῆς τὸν πρῶτον ἄνθρωπον ἐποίησεν ὁ Θεός, γυμνοὶ τῇ ἁπλότητι τῆς γνώσεως καὶ τῇ ἀπερισπάστῳ ζωῇ καὶ τῇ νεκρώσει τοῦ νόμου τῆς σαρκὸς γενόμενοι [see Rom 7:23–25; Gal 3:5]. Ἦν μέντοι καὶ κατ' ἄλλον τρόπον ὑψηλοτέρως θεωρῆσαι τὸ προκείμενον ἄπορον, ἀλλὰ παρείσθω τὰ νῦν, δι' ἣν ἀρχόμενος τοῦ λόγου προεῖπον αἰτίαν.

Ambiguum 46

Τοῦ αὐτοῦ λόγου εἰς τό·

> Ἐνιαύσιον δέ, ὡς *ἥλιον δικαιοσύνης* [Mal 4:2], ἢ ἐκεῖθεν ὁρμώμενον, ἢ τῷ ὁρωμένῳ περιγραπτόν.

2 Πολλαὶ τοῦ Σωτῆρος ἡμῶν εἰσιν αἱ προσηγορίαι καὶ πολύτροπος ὁ ἐφ' ἑκάστῃ κατὰ τὴν αὐτῆς ἐπίνοιαν τῆς κατὰ θεωρίαν ἀναγωγῆς καθέστηκεν τρόπος, διὰ τὸ

manifested. Thus it cannot be doubted that those who, by means of a philosophical principle, wish to raise themselves up from the forefather's fall, begin by completely negating the passions, after which they cease busying themselves with the principles of technical skills, and finally, peering beyond natural contemplation, they catch a glimpse of immaterial knowledge, which has absolutely no form susceptible to sense perception or any meaning that can be contained by spoken words. Then, just as God in the beginning created the first man, they too will be naked in the simplicity of their knowledge, in their life free of distractions, and in their mortification of the law of the flesh. It would have been possible to venture a contemplation of this particular difficulty by means of another, more sublime mode of interpretation, but for now let us leave that aside [1356C] for the reason I gave at the outset of my remarks.

Ambiguum 46

From Saint Gregory's same oration On Pascha:

> A yearling, like the *sun of righteousness,* or rushing forth from there, or circumscribed in the one whom we see.[1]

2 Many are the appellatives[2] of our Savior, and manifold is the mode pertaining to the meaning of each when understood by contemplative anagogy, because according to

πολλὰς κατὰ τὴν φυσικὴν θεωρίαν τοῦ παραδειγματικῶς εἰς προσηγορίαν τοῦ Κυρίου λαμβανομένου πράγματος ἐπιδέχεσθαι δύνασθαι θεωρημάτων ἐπιβολάς. Ὥσπερ ἀμέλει καὶ τὸ νῦν προκείμενον ἡμῖν ἄπορον ἔχει. Πολλοὺς γὰρ ὅσους οὐδέπω δυνατοῦ τυγχάνοντος τοῦ λόγου θεωρημάτων περὶ τοῦ ἡλίου τρόπους ἐκθέσθαι διὰ τὸ σύντομον, καθ' ἣν ὁ διδάσκαλος αὐτὸ ἐπίνοιαν ἐθεώρησε, καὶ ἡμεῖς θεωρήσωμεν, τὰ συνεπτυγμένως αὐτῷ δηλονότι ῥηθέντα κατὰ δύναμιν ἐξαπλοῦντες.

3 "Ἐνιαυτὸς" τοίνυν ἐστὶ κατὰ τοὺς ἁγίους καὶ σοφοὺς ἡμῶν διδασκάλους ἡ τοῦ ἡλίου ἀπὸ τοῦ αὐτοῦ σημείου εἰς τὸ αὐτὸ σημεῖον ἀποκατάστασις, τῆς κατὰ χρόνον πενταπλῆς ἰδιότητος περιεκτική. Ὁ γὰρ χρόνος εἰς ἡμέραν καὶ ἑβδομάδα καὶ μῆνα καὶ καιρὸν καὶ ἐνιαυτὸν μερίζεταί τε καὶ συνάγεται· καὶ ὁ ἐνιαυτὸς ὡσαύτως, εἰς ὥραν καὶ ἡμέραν καὶ ἑβδομάδα καὶ μῆνα καὶ καιρόν, συνεχοῦς καὶ ἀδιαστάτου τῆς κατ' αὐτὸν μενούσης κινήσεως, περὶ ἣν αἱ κατὰ τὴν ἀλλοίωσιν διαιρέσεις θεωρούμεναι τὴν συνεχῆ καὶ ἀδιάστατον ἠρίθμησαν τοῦ χρόνου κίνησιν.

4 Εἰ δὴ τούτῳ τῷ τρόπῳ παρ' ἡμῖν κατὰ τὴν τοῦ ἡλίου φορὰν ἐνιαυτὸς γίνεται, *ἐνιαυτὸς* δηλαδὴ *Κυρίου δεκτός* ἐστι πάντως, ὡς γέγραπται [Is 61:2; see Lk 4:19], κατὰ τὸν τῆς ἀλληγορίας τρόπον, ἡ πᾶσα τῶν αἰώνων παράτασις, ἀπ' ἀρχῆς ἧς εὐδόκησεν ὁ Θεὸς οὐσιῶσαι τὰ ὄντα, καὶ τοῖς μὴ οὖσιν ὕπαρξιν δοῦναι, καὶ διὰ τῆς προνοίας, ὥσπερ τις νοητὸς ἥλιος, τῆς πρὸς διαμονὴν συνεχούσης τὸ πᾶν δυνάμεως, συγκαταβατικῶς ἐφεῖναι τὰς ἀκτῖνας[1] ἀνεχόμενος, ποικίλαι τοὺς τρόπους ἀξιώσας πρὸς τελεσφόρησιν

natural contemplation any particular thing used illustratively as an appellation of the Lord potentially admits of many interpretations. This is precisely the case with the difficulty now before us, for, although there are many [1356D] modes of contemplation concerning the sun — far more than ordinary discourse can set forth — let us, for the sake of brevity, consider the difficulty at hand in the way the teacher considered it, unfolding his compressed language to the extent we are able.[3]

3 In the first place, a "year," according to our holy and wise teachers, is the periodic return of the sun to the same point from which it began, a circuit which contains the distinctive fivefold characteristic of time.[4] For time is divided and drawn together by units of day, [1357A] week, month, season, and year. The same is true of the year itself, which is divided into units of hour, day, week, month, and season, yet its movement remains continuous and uninterrupted by intervals, so that the divisions perceived in light of its alterations are merely the measurement of time's continuous and uninterrupted movement.

4 If in such manner, then, the year unfolds for us according to the movement of the sun, it follows that the *year acceptable to the Lord* (as Scripture calls it), when understood allegorically, is the entire extension of the ages, beginning from the moment when God was pleased to give substance to beings and existence to what did not exist, and, through His providence — like an intelligible sun whose power holds the universe together in stability and graciously consents to emit its [1357B] rays[5] — He deigned to vary the modes of His presence so that the good things He planted in beings might

ὧν τοῖς οὖσιν οἰκείων κατέσπειρεν ἀγαθῶν μέχρι τῆς πάντων ἀποπερατώσεως τῶν αἰώνων, καθ' ἣν *συλλέξει* τῆς οἰκείας *σπορᾶς* τοὺς καρποὺς *ζιζανίων* ἀμιγεῖς καὶ πάσης *ἀχυρώδους* ἄχνης καὶ συμφορήσεως *καθαρούς* [Mt 13:38–42; see Mt 3:12; Lk 3:17], καὶ ὁ σύμπας τῆς τῶν κινουμένων κινήσεως περαιωθήσεται λόγος, λαβόντων τῶν ἀξίων τὴν ἐπηγγελμένην τῆς θεώσεως ἐσχάτην μακαριότητα καὶ συναχθέντων πρὸς τὸν Θεὸν τῇ *καθ' ὁμοίωσιν* [Gen 1:26] ἐπιτηδειότητι πάσης αὐτοῖς[2] τῆς περὶ πάντα κινήσεως πέρας καὶ στάσιν λαβούσης ἄμεσον τὴν ἐν αὐτῷ τῷ Θεῷ μονιμότητα.[3] *Ἥλιος* οὖν *δικαιοσύνης* ὁ Κύριος προσηγόρευται [Mal 4:2], ὡς ποιητὴς καὶ συντελεστὴς τῶν αἰώνων, καὶ ὡς *ἀρχὴ* πάντων *καὶ τέλος* [Apc 21:6, 22:13], καὶ τῆς πενταπλῆς κατὰ τὴν πρόνοιαν τῶν προνοουμένων σοφῆς εὐταξίας δημιουργός, καὶ ὡς πληρῶν τὰ πάντα [see Eph 1:23, 4:10] φωτὸς ἀϊδίου ταῖς ἀνεκλείπτοις ἐπιβολαῖς τῆς ἀγαθότητος, καὶ τοὺς εὐρύνοντας πρὸς ὑποδοχὴν τῆς αὐτοῦ μακαρίας ἀκτῖνος τοὺς ἑαυτῶν νοητοὺς πόρους πεπείρους καὶ ἐδωδίμους τῷ Θεῷ καὶ Πατρὶ ποιούμενος. Ὁ αὐτός δὲ καὶ *ἐνιαυτός* ἐστι *Κυρίου δεκτός* [Is 61:2; Lk 4:19], ὡς διὰ πάντων τῶν σωζομένων πληρούμενος κατὰ τὴν ὑπ' αὐτοῦ νοητῶς γινομένην πεντάτροπον κίνησιν, ὡς *ἡλίου δικαιοσύνης*, ἥντινα νοήσει πάντως ὁ διὰ τῆς τῶν φαινομένων ἀκριβοῦς κατὰ λόγον φυσικῆς θεωρίας τὴν τῶν νοουμένων πνευματικὴν ἐπιστήμην συλλεγόμενος. "Ἐκεῖθεν" δὲ "ὁρμώμενος" εἴρηται τῷ διδασκάλῳ, "ἢ τῷ ὁρωμένῳ περιγραπτός," ἢ ὡς "φῶς ἐκ φωτός, καὶ Θεὸς ἀληθινὸς ἐκ Θεοῦ κατ' οὐσίαν ἀληθινοῦ" τοῦ Πατρὸς γεννητῶς

ripen to full maturity, until all the ages will have reached their appointed limit. At that point He will *gather together* the fruits of His own *sowing*—unmixed with *tares,* and having not so much as even a trace of dust from any *chaff*—and the whole reason for the movement of things in motion will reach its completion; and the worthy will receive the promised, ultimate beatitude of divinization, and, being gathered to God by suitability *according to likeness,* every motion in them with respect to everything will attain its immediate limit and rest in the permanence that is in God Himself. Thus the Lord is called the *sun of righteousness,* insofar as He is the maker and perfecter of the ages, and *the beginning and end* of all things, and the Creator of the wise, fivefold order of things foreknown in His providence; and because He fills all things with eternal light through the inexhaustible rays of His goodness, and ripens and makes delectable for God the Father all those who open the furrows of their mind to receive [1357C] His blessed ray. And He himself is the *year acceptable to the Lord,* filled with all those who are being saved in conjunction with the fivefold motion He intelligibly generates as the *sun of righteousness,* a motion which will be completely understood by the person who, through the natural contemplation of visible things, in strict accordance with reason, gathers together spiritual science from intelligible realities. And He "rushes forth from there," as the teacher says, "or is circumscribed in the one whom we see," either because He rushes forth like "light from light, and true God from true God,"[6] since He is begotten of Him who "in

ὁρμώμενος, ἢ ὡς ἄνθρωπος ὁ αὐτὸς τῷ καθ' ἡμᾶς ὁρωμένῳ τῆς φύσεως εἴδει περιγραπτός, καθάπερ ἥλιος ὁ ἐκ τοῦ οὐρανοῦ ὁρμώμενος τῷ φαινομένῳ δισκοειδεῖ σώματι περιγέγραπται.

Ambiguum 47[1]

Ἐκ τοῦ αὐτοῦ λόγου εἰς τό·

> Θαυμαστὸν οὐδὲν εἰ μάλιστα κατ' οἶκον ἕκαστον ἐπιζητεῖται τὸ πρόβατον.

2 Εἴποι δ' ἄν τις, καὶ εὐλόγως, ὡς οἶμαι, τυχόν· εἴπερ εἷς ἐστιν ὁ Χριστός, ὁ διὰ νόμου καὶ προφητῶν καὶ τῆς κατὰ τὴν κτίσιν μεγαλειότητος μυστικῶς τοῖς ἀκούειν πνευματικῶς καὶ ὁρᾶν δυναμένοις κηρυττόμενος, πῶς ὁ νόμος τὸν τύπον ἐπιτελῶν τοῦ Χριστοῦ πολλὰ πρόβατα κελεύει θύεσθαι *κατ' οἴκους πατριῶν* [Ex 12:3]; Πρὸς ὅν φαμεν, ὡς εἴπερ αὐτὸν δεξοίμεθα τὸν Λόγον, νοητῶς *τῶν ὤτων* τῆς ψυχῆς καὶ *τῶν ὀμμάτων ἁπτόμενον,* καὶ *διανοίγοντα* ταῦτα πρὸς ὑποδοχὴν μὲν καὶ θεωρίαν τῶν αὐτοῦ μυστηρίων [see Mk 7:32–35, 8:22–26], *ἐκδίκησιν* δὲ *πάσης παρακοῆς* [2 Cor 10:6] καὶ *ἀποστροφὴν* πάσης *ματαιότητος* [see Ps 118(119):37], γνοίημεν πάντως τὸ μυστικὸν βούλημα τῆς ἁγίας Γραφῆς, τῷ προκειμένῳ συνάψαντες ὅμοιον ἐκ τοῦ

essence" is the true Father, or because He Himself as man is circumscribed in the visible form of our nature, just like [1357D] a sun that, rushing forth from heaven, is circumscribed in a body with disk-like form.[7]

Ambiguum 47

From Saint Gregory's same oration On Pascha:

> We need not be surprised that, first and foremost, a lamb is required in each and every house.[1]

2 Someone perhaps might ask (and with good reason, as it seems to me), that if Christ—who through the law and the prophets, and by the magnificence of creation, is mystically [1360A] proclaimed to those with spiritual ears and eyes—is one, how is it that the law, when ritually celebrating the type of Christ, commands that a multiplicity of lambs be slain *in the houses of the families?* To him we say that, if we wish to receive the Word intelligibly *touching the ears* and *eyes* of our souls, and *opening* them, on the one hand, to the reception and contemplation of His mysteries, and, on the other, to the *avenging of every disobedience* and the *rejection* of all *futility*—we can surely learn the hidden intention of Holy Scripture by joining the present passage to a similar one

ἁγίου ἀποστόλου φάσκοντος τὸ *οὐδὲν ἔκρινα εἰδέναι ἐν ὑμῖν, εἰ μὴ Χριστὸν Ἰησοῦν, καὶ τοῦτον ἐσταυρωμένον* [1 Cor 2:2]. Ὥσπερ οὖν ἕκαστος τῶν πεπιστευκότων τῷ Χριστῷ κατὰ τὴν οἰκείαν δύναμιν καὶ τὴν ὑποκειμένην αὐτῷ τῆς ἀρετῆς ἕξιν τε καὶ ποιότητα σταυροῦταί τε καὶ συσταυροῖ ἑαυτῷ τὸν Χριστόν, *Χριστῷ* δηλονότι πνευματικῶς *συσταυρούμενος* [see Gal 2:19] (ἄλλος γὰρ κατ᾽ ἄλλον ἀρετῆς τρόπον ἑαυτῷ κατάλληλον ποιεῖται τὴν σταύρωσιν· ὁ μὲν μόνῃ σταυρούμενος τῇ κατ᾽ ἐνέργειαν ἁμαρτίᾳ, καὶ ταύτην νεκρῶν τῷ φόβῳ τοῦ Θεοῦ προσηλωμένην, ὁ δὲ καὶ αὐτοῖς τοῖς πάθεσι σταυρούμενος καὶ τὰς δυνάμεις τῆς ψυχῆς ἐξιώμενος, ὁ δὲ καὶ αὐταῖς τῶν παθῶν ταῖς φαντασίαις, οὐκ ἐῶν τὰς αἰσθήσεις ἀφέτους, πρὸς ὑποδοχήν τινος τῶν κατὰ ταῦτα μετεωρισμῶν, ὁ δὲ καὶ τοῖς περὶ τὰ πάθη λογισμοῖς καὶ ἐνθυμήμασιν, ὁ δὲ καὶ τῇ κατ᾽ αἴσθησιν ἀπάτῃ, ἄλλος δὲ καὶ τὴν πρὸς τὰ αἰσθητὰ τῶν αἰσθήσεων διὰ τῆς φυσικῆς οἰκειότητος σταυρούμενος ἀποτίθεται σχέσιν, ἄλλος δὲ καὶ πᾶσαν καθολικῶς αἰσθητικὴν τῷ σταυρῷ κατασβέννυσι κίνησιν, πρὸς τὸ μηδὲν ἔχειν ἐν ἑαυτῷ τὸ παράπαν φυσικῶς ἐνεργούμενον, ἄλλος δὲ καὶ αὐτῆς τῆς κατὰ νοῦν ἀποπαύεται παντελῶς ἐνεργείας, καί, ἵνα τὸ μεῖζον εἴπω, ὁ μὲν τῇ πρακτικῇ σταυρούμενος φιλοσοφίᾳ δι᾽ ἀπαθείας, καὶ πρὸς τὴν ἐν πνεύματι φυσικὴν θεωρίαν ὥσπερ ἀπό τινος σαρκὸς τοῦ Χριστοῦ πρὸς τὴν ψυχὴν αὐτοῦ μεταβαίνων, ὁ δὲ καὶ τῇ φυσικῇ θεωρίᾳ νεκρούμενος, διὰ τῆς ἀποβολῆς τῆς κατὰ νοῦν περὶ τὰ ὄντα

from the holy apostle, who says: *I decided to know nothing in you except Jesus Christ and Him crucified.* For each of those who has believed in Christ according to his own power, and according to the [1360B] state and quality of virtue existing within him, is crucified and crucifies Christ together with himself, that is, he is spiritually *crucified together with Christ.* For each person brings about his own crucifixion according to the mode of virtue that is appropriate to him: one person is crucified solely in the sense that he does not actively sin, having put sin to death by nailing it to the cross through the fear of God; another is crucified with respect to the passions themselves and so heals the powers of the soul. Another is crucified with respect to the fantasies that arise from the passions, not leaving his senses free to admit any of the rising waves of their distractions. Another is crucified with respect to the sinful thoughts and memories that follow in their wake. Still another is crucified with respect to the deception that arises from sensation; while someone else is crucified through his rejection of the relation of natural intimacy between the senses and objects of sensation. Another, by means of the cross, quells every movement [1360C] of sense perception in general, so that he possesses absolutely nothing within himself operating solely on the level of nature—while another completely ceases even from intellectual activity itself.[2] And there is something greater than this: he who through dispassion is crucified by means of practical philosophy, passes over to natural contemplation in the spirit, just as if he had passed over from a flesh of Christ to His soul.[3] And he who is put to death by natural contemplation, having cast off the intellect's symbolic

συμβολικῆς θεωρίας, καὶ πρὸς τὴν ἑνοειδῆ καὶ ἁπλῆν τῆς θεολογικῆς ἐπιστήμης μυσταγωγίαν ὥσπερ ἀπό τινος ψυχῆς τοῦ Χριστοῦ πρὸς *τὸν νοῦν αὐτοῦ* μετατιθέμενος [1 Cor 2:16], ὁ δὲ καὶ ἀπὸ ταύτης εἰς τὴν δι' ἀποφάσεως παντελοῦς ἄῤῥητον ἀφαιρετικὴν ἀοριστίαν ὥσπερ ἀπό τινος νοὸς τοῦ Χριστοῦ πρὸς τὴν αὐτοῦ θεότητα μυστικῶς ἀναγόμενος· ἕκαστος, ὡς ἔφην, κατὰ τὴν ἑαυτοῦ δύναμιν, καὶ τὴν κατ' ἀξίαν χορηγουμένην αὐτῷ τοῦ Πνεύματος χάριν τὸν Χριστὸν ἔχων ἀναλόγως ἑαυτῷ τὰς ὑψηλὰς διὰ τῆς πρὸς πάντα νεκρώσεως ἀναβάσεις ποιούμενον), οὕτως καὶ τὸν θεῖον ἀμνὸν *ἕκαστος* ἡμῶν, ὡς ἐν οἰκίᾳ τινί, *τῷ ἰδίῳ τάγματι* [1 Cor 15:23] τῆς κατ' ἀρετὴν ἁρμοζούσης αὐτῷ καταστάσεως θύει τε τὸν ἀμνὸν καὶ μεταλαμβάνει τῶν αὐτοῦ σαρκῶν, καὶ ἐμφορεῖται τοῦ Ἰησοῦ. Ἑκάστου γὰρ ἴδιος γίνεται ἀμνὸς Χριστὸς Ἰησοῦς [see 1 Cor 7:7, 12:7], ὡς ἕκαστος χωρεῖν τε καὶ ἐσθίειν αὐτὸν δύναται· ἴδιος Παύλου τοῦ μεγάλου τῆς ἀληθείας κήρυκος, καὶ ἰδιοτρόπως ἴδιος τοῦ ἀκροτάτου τῶν ἀποστόλων Πέτρου, καὶ ἰδιοτρόπως ἑκάστου τῶν ἁγίων κατὰ τὸ μέτρον τῆς ἐν ἑκάστῳ πίστεως καὶ τὴν ἐπιχορηγουμένην χάριν τοῦ Πνεύματος, ᾧ μὲν οὕτως, ᾧ δὲ οὕτως εὑρισκόμενος ὅλος καὶ ὅλῳ, *πᾶσι δὲ πάντα γινόμενος* [see 1 Cor 9:22].

contemplation of beings, is transferred to the uniform, simple initiation into theological science, just as if he had been raised up from a soul of Christ to *the mind of Christ.* But he who completely negates this initiation ascends beyond it to the ineffable, [1360D] apophatic indeterminateness, just as if he had mystically ascended from a mind of Christ to His divinity. Each person, then, as I have said—according to his own power, and according to the grace of the Spirit that is granted to him in respect of his worthiness—has Christ present in him, and in proportion to him, leading him through increasing mortification to ever more sublime ascents. Thus it happens that *each* of us *in his own rank*—as if in a kind of house, built on the level of virtue that is appropriate to him—sacrifices the Divine Lamb, partakes of its fleshes,[4] and takes his fill of Jesus. For to each person Christ Jesus becomes his own proper lamb, to the extent that each is able to contain and consume Him. He becomes something proper to Paul, the great preacher [1361A] of the truth, and, again, something distinctively proper to Peter, the leader of the apostles, and something distinctively proper for each of the saints, according to the measure of each one's faith, and the grace granted to him by the Spirit, to one in this way, and to another in that, so that Christ is found to be wholly present throughout the whole of each, *becoming all things to everyone.*

Ambiguum 48

Ἐκ τοῦ αὐτοῦ λόγου εἰς τό·

> Ὅσον μὲν σαρκῶδες τοῦ Λόγου καὶ τρόφιμον, μετὰ τῶν ἐνδοσθίων καὶ τῶν κρυφίων τοῦ νοῦ, βρωθήσεται καὶ εἰς πέψιν πνευματικὴν ἀναδοθήσεται.

2 Ὁ πᾶσαν μετὰ σοφίας φύσιν ὑποστήσας Θεὸς καὶ πρώτην ἑκάστῃ τῶν λογικῶν οὐσιῶν δύναμιν τὴν αὐτοῦ γνῶσιν κρυφίως ἐνθέμενος, δέδωκε καὶ ἡμῖν τοῖς ταπεινοῖς ἀνθρώποις, ὡς μεγαλόδωρος Δεσπότης, κατὰ φύσιν τὸν εἰς αὐτὸν πόθον καὶ ἔρωτα, συνεπιπλέξας αὐτῷ φυσικῶς τοῦ λόγου τὴν δύναμιν, ἐφ᾽ ᾧ δυνηθῆναι μετὰ ῥᾳστώνης γνῶναι τοὺς τρόπους τῆς τοῦ πόθου πληρώσεως, καὶ μὴ παρασφαλέντας διαμαρτεῖν οὗ τυχεῖν ἀγωνιζόμεθα. Κατὰ τοῦτον οὖν κινούμενοι τὸν πόθον περί τε τῆς ἀληθείας αὐτῆς καὶ τῆς εὐτάκτως τοῖς ὅλοις ἐμφαινομένης σοφίας τε καὶ διοικήσεως ζητεῖν ἐναγόμεθα ἐκείνου τυχεῖν, διὰ τούτων γλιχόμενοι, οὗ χάριν τὸν πόθον ἐλάβομεν. Καὶ τοῦτο μυστικῶς ἐγνωκότες οἱ φιλομαθεῖς καὶ φιλότιμοι τῆς ἀληθείας ἐρασταὶ μίαν ἐστήσαντο σχολὴν καὶ προσεδρείαν ἑαυτοῖς, τὴν περὶ τούτου φιλόπονον ἄσκησιν, ἀκριβῶς ὑπ᾽ αὐτῆς τῶν πραγμάτων τῆς ἀληθοῦς κατανοήσεώς τε καὶ ἀκολουθίας μαθόντες ὡς, εἴπερ κατὰ τὸν αἰῶνα τοῦτον ποσῶς δι᾽ εὐσεβῶν θεωρημάτων τὴν μέλλουσαν ἀλήθειαν

Ambiguum 48

From Saint Gregory's same oration On Pascha:

> Whatever is a fleshly and nourishing part of the Word, together with the intestines and hidden recesses of the intellect, will be eaten and given up to spiritual digestion.[1]

Having wisely given every nature subsistence, and having concealed the knowledge of Himself in each of the rational substances as the first of their potentials, God gave to us lowly human beings, as a generous Master, a natural longing and desire for Him, combining this naturally with the power of reason, so [1361B] that we might easily be able to know the ways by which this longing might be satisfied, and not fail to attain what we are striving for due to some mistake on our part. Being moved, therefore, by this longing for the truth itself and for the wisdom that is manifested in the orderly governance of all things, we are urged on to our goal, striving all the more because of these things, to attain that for the sake of which we have received this longing. Having secretly come to learn this, those who are studious and zealous lovers of truth set before themselves one sole task and activity, namely, arduous labor in the service of this desire, for from the actual observation and orderly sequence of things itself they have correctly realized that, if in this present age, they should, through sacred visions, sketch out to a certain extent the image of the truth of the age to come, 2

εἰκονίσαιντο, καὶ τὸν πόθον πληροφορήσουσιν, ἑτοιμοτέραν ὡς τοῖς ἐνταῦθα καλῶς γυμνασθεῖσαν τὴν ψυχὴν ἐσχηκότες, ἀκμητὶ μετὰ τὸν βίον τοῦτον ἐπὶ τὴν μέλλουσαν ἀλήθειαν μεταβήσονται, σκιαγραφηθεῖσαν αὐτοῖς ἤδη καλῶς διὰ τῶν θειοτέρων νοημάτων, ἄγοντος αὐτοὺς ἐπ' αὐτὴν δηλαδὴ τὴν ἀλήθειαν τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἁπλῆν καὶ ἀρίδηλον καὶ δίχα πάσης ἀπορίας, συμβολικῆς τε ποικιλίας καὶ πάσης αἰνιγματώδους ἀσαφείας, αὐτοῖς παραδεικνύντος, "ἀποδρασάσης" αὐτοῖς ὥσπερ ἐπὶ τῆς πρακτικῆς ἀρετῆς "ὀδύνης καὶ λύπης καὶ στεναγμοῦ" διὰ τὴν τελείαν ἀπάθειαν, οὕτω καὶ ἐπὶ τῆς θεωρητικῆς γνώσεως, ἀσαφείας πάσης καὶ ἀπορίας, διὰ τὴν σοφίαν, προστεθείσης αὐτοῖς, ἐντεῦθεν λαβοῦσι τὰς ὑποτυπώσεις αὐτῆς, τηνικαῦτα γυμνῆς τῆς ἀληθείας. *Παντὶ γάρ*, φησί, *τῷ ἔχοντι,* δηλονότι τὸν περὶ τῶν μελλόντων πόθον, *προστεθήσεται*[1] πάντως ἡ τῶν αἰωνίων ἀγαθῶν ἀπόλαυσις [Mt 13:12, 25:29; Mk 4:25; Lk 8:18, 19:26].

3 *Πλούσιος* γὰρ *ὑπάρχων ὁ Θεὸς* ἡμῶν [see Eph 2:4] οὐδέποτε λήγει τοῖς ἀγαπῶσιν αὐτὸν τὰ θεῖα διανέμων δῶρα τῆς γνώσεως, ἅπερ οὐδ' ὀνομάζειν κατὰ τὸν αἰῶνα τοῦτον δυνάμεθα, διὰ τὸ αὐτῶν ὕψος καὶ μέγεθος, εἴπερ ἀληθεύει φάσκων περὶ τῆς ἐσχάτης μακαριότητος ὁ μέγας ἀπόστολος *ὑπεράνω παντὸς ὀνόματος ὀνομαζομένου* αὐτὴν εἶναι, *οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι* [Eph 1:21], τὴν μετὰ πᾶσαν πάντων τῶν χαρισμάτων διανομήν τε καὶ ἀνάβασιν δειχθησομένην τῶν ἀγαθῶν ἀκροτάτην κορυφὴν αἰνιττόμενος, τὴν μηδενὶ λόγῳ ἢ νῷ ῥηθῆναι ἢ γνωσθῆναι δυναμένην, τῶν τε κατὰ τὸν αἰῶνα

and satisfy their longing for it, [1361C] they would thereby prepare their souls and make them more eager still, so that after this life they would pass over effortlessly to the truth of the life to come, since it would already have been clearly sketched out within them by the more divine intellections. Guiding them to this truth is our God and Savior, Jesus Christ, who reveals it to them as simple, and clear, and free of every ambiguity, symbolic complexity, and enigmatic obscurity, for just as "pain, sorrow, and sighing flee"[2] from the life of practical virtue, on account of perfect dispassion, so too does all obscurity and ambiguity flee from contemplative knowledge, on account of wisdom—for what will be given to them will be the naked truth, the adumbrations of which they had already received here on earth. [1361D] For *to everyone who has*—the desire, quite clearly, for the things of the life to come—will certainly *be added* the enjoyment of these good things for all eternity.

3 For our *God is rich,* and He never ceases distributing the divine gifts of knowledge to those who love Him, gifts which, in this present age, we are not able even to name, on account of their sublimity and magnitude—if indeed what the great apostle says is true, namely, that the ultimate blessedness is *far above every name that is named, not only in this age but also in that which is to come,* alluding here to the highest summit of good things—which will appear after the distribution of every gift, and [1364A] after every ascent, and which cannot be uttered by any word or known by any mind—things, I say, that are attainable by us in this age and

τοῦτον ἡμῖν ἐφικτῶν, τῶν τε κατὰ τὸν μέλλοντα δειχθησομένων, καὶ ὀνομασθῆναι καὶ γνωσθῆναι τυχὸν ἡμῖν δυναμένων. Ἀεὶ γὰρ ὁ *διεληλυθὼς τοὺς οὐρανοὺς Ἰησοῦς* [Hbr 4:14], ὁ τοῦ Θεοῦ Λόγος, καὶ *ὑπεράνω πάντων τῶν οὐρανῶν* γενόμενος [Eph 4:10], τοὺς ἀκολουθοῦντας αὐτῷ διὰ πράξεως καὶ θεωρίας μεταβιβάζει τε καὶ μετατίθησιν ἀπὸ τῶν ἡττόνων ἐπὶ τὰ κρείττονα, καὶ ἀπὸ τούτων πάλιν ἐπὶ τὰ ἔτι τούτων ἀνώτερα, καὶ ἁπλῶς εἰπεῖν, *ἐπιλείψει με ὁ χρόνος λέγοντα* [Hbr 11:32] τὰς θείας τῶν ἁγίων ἀναβάσεις τε καὶ ἀποκαλύψεις κατὰ τὴν *ἀπὸ δόξης εἰς δόξαν* ἀλλοίωσιν [2 Cor 3:18], ἕως *ἕκαστος* τὴν *ἐν τῷ ἰδίῳ τάγματι* [1 Cor 15:23] ἁρμόζουσαν δέξοιτο θέωσιν.

4 Τὸν τοίνυν προῤῥηθέντα περὶ Θεοῦ φυσικὸν πόθον ἔχοντας ἡμᾶς εἰδὼς οὗτος ὁ μέγας διδάσκαλος προτρέπει τε πάντας καὶ καλεῖ διὰ τῆς αὐτοῦ διδασκαλίας πρὸς τὴν πνευματικὴν βρῶσιν τοῦ ὑπὲρ ἡμῶν σφαγιασθέντος ἀμνοῦ [see 1 Cor 10:3], φυλάξαι τε εὐκρινῶς καὶ εὐχρήστως ὑποτίθεται τῶν αὐτοῦ, τοῦ ἀμνοῦ δηλονότι, μελῶν τὴν ἁρμονίαν ἄθραυστον καὶ ἀσύμφυρτον, ἵνα μὴ κατακριθῶμεν ὡς διασπῶντες καὶ διασπαράττοντες τὴν εὔθετον ἁρμονίαν τοῦ θείου σώματος, ἢ θρασέως, ὡς ὑπὲρ δύναμιν, ἢ ἀνιέρως, ὡς παρὰ δύναμιν, τοῦ ἀμνοῦ καὶ Λόγου τὰς σάρκας ἐσθίοντες· ἀλλ' ἕκαστος κατὰ τὴν αὐτοῦ δύναμίν τε καὶ τάξιν [see 1 Cor 15:23] καὶ τὴν ἐπιβάλλουσαν αὐτῷ χάριν τοῦ Πνεύματος, μεταλαμβανέτω τοῦ θείου Λόγου κατὰ τὴν ἑκάστου μέλους ἐπίνοιαν.

5 Οἷον, κεφαλῆς μὲν ὁ ἐξ ἀναποδείκτων ἀρχῶν ἀφέτους

of the things that will be revealed to us in the age to come and which we will perhaps name and know. For *Jesus,* the Word of God, who *has passed through the heavens,* and who is *beyond all of the heavens,* always raises up those who follow Him in their practice and contemplation, so that they are taken from inferior things to superior ones, and again from these to what is still higher than these, and, to put it simply, *time would fail me to tell* of the divine ascents and revelations of the saints, in their transformation *from glory to glory,* through the moment when *each one* of them receives the divinization that is most fitting *to his proper order.*

4 Knowing, [1364B] then, that we have this natural longing for God, that great teacher exhorts and invites all through his teaching to partake of the spiritual food of the Lamb that was slain on our behalf, counseling us to maintain the Lamb's members distinctly and usefully in their unbroken and unconfused organization, lest we be condemned for breaking and tearing asunder the harmonious arrangement of the divine body—either because we eat of the flesh of the Lamb and Word overconfidently, if such eating be beyond our ability, or profanely, if it be averse to our ability—but let each of us, according to his ability, rank, and the grace of the Spirit that has been given to him, partake of the divine Word in conformity with the meaning of each of His parts. [1364C]

5 For example, the head shall be partaken of by whosoever

παντελῶς ἔχουσαν τοὺς περὶ θεολογίας λόγους πίστιν κεκτημένος μεταλήψεται, ἐξ ἧς τὸ πᾶν σῶμα τῶν ἀρετῶν τε καὶ τῶν γνώσεων *συμβιβαζόμενον αὔξει* τὴν πνευματικὴν *αὔξησιν* [Col 2:19]. Ὤτων δὲ μεταλήψεται ὁ τοὺς θείους λόγους πνευματικῶς μετ᾽ ἐπιστήμης ὑποδεχόμενος, καὶ εὐπειθὴς καὶ *ὑπήκοος* Θεῷ δι᾽ αὐτοὺς *μέχρι θανάτου* διὰ τῶν ἔργων *γινόμενος* [see Phlp 2:8]· ὀφθαλμῶν δέ, ὁ τὴν κτίσιν πνευματικῶς κατανοῶν καὶ πάντας τοὺς κατ᾽ αἴσθησίν τε καὶ νοῦν λόγους ἀπροσκόπως εἰς μίαν δόξης Θεοῦ συνάγων ἐκπλήρωσιν [see Phlp 1:10–11]. Στήθους δὲ μεταλήψεται ὁ τὴν καρδίαν θεολογικῶν πληρώσας θεωρημάτων, κατὰ τὸν μέγαν εὐαγγελιστὴν Ἰωάννην [see John 13:25, 21:20], καὶ πηγῆς ἀεννάου δίκην τὸν περιεκτικὸν τῆς τοῦ παντὸς προνοίας εὐσεβῶς προχέων τοῖς μανθάνουσι λόγον τε καὶ τρόπον. Χειρῶν δ᾽ αὖ μεταλαμβάνει δεόντως ὁ μηδὲν τῶν κατ᾽ ἐντολὴν ἀνειμένως ἔργων καὶ ἠμελημένως ἐπιτελῶν, ἀλλ᾽ ὅλην ἔχων ἑτοίμην καὶ εὔτονον πρὸς ἐκπλήρωσιν τῶν θείων νόμων τῆς ψυχῆς τὴν κατὰ τὴν πρᾶξιν ἐνέργειαν· κοιλίας δέ, ὁ τὸ γόνιμον τῆς ψυχῆς ἀείβλυστον ἔχων, καὶ πληθυνόμενος τοῖς πνευματικοῖς θεωρήμασι, καὶ ἀκατάσβεστον τὸν καυστικώτατον τῆς πρὸς τὴν θείαν συνουσίαν ἀπαθοῦς ἐφέσεως ἔρωτα κεκτημένος. Ἐνδοσθίων δὲ μεταλήψεται προσηκόντως, ὁ τῇ κρυφιωτέρᾳ ζητήσει τε καὶ γνώσει τοῦ νοῦ *τὰ βάθη τοῦ Θεοῦ διερευνώμενος* [1 Cor 2:10] καὶ ἀπορρήτων ἐμφορούμενος μυστηρίων.

6 Τολμήσει τι μεῖζον ὁ λόγος. Τῶν καὶ τῶν[2] τοῦ Λόγου μερῶν μεταλαμβανέτω σωφρόνως ὁ λογικῶς κατὰ τῆς

possesses, from indemonstrable first principles, a faith whose rational principles of theology are entirely free, for it is on the basis of such faith that the whole body of the virtues and knowledge *is knit together and grows with* spiritual *growth.* The ears shall be partaken of by whosoever spiritually receives the divine words with knowledge, and because of these words *becomes* in actual deeds submissive and *obedient* to God *unto death.* The eyes shall be partaken of by whosoever beholds creation spiritually, and blamelessly gathers together all the principles pertaining to sensation and intellect for the singular fulfillment of the glory of God. The breast shall be partaken of by whosoever has filled his heart with theological contemplations, like the great Evangelist John, and like an inexhaustible source he piously [1364D] pours forth, for the benefit of those eager to learn, the reason and mode in which the providence of the universe is comprehended. The hands shall be fittingly partaken of by whosoever does not carry out the work of the commandments carelessly or indifferently, but has the whole of his soul's energy for practical exercise ready and resolute for fulfilling the divine laws. The stomach shall be partaken of by him whose fecundity of soul is ceaselessly productive, and so he abounds with spiritual contemplations, and never quenches the burning desire of his dispassionate appetite for intercourse with the Divine. The intestines shall be appropriately partaken of by whosoever *shall probe into,* by means of a more hidden inquiry and knowledge, *the depths* of the mind *of God,* taking his fill of ineffable mysteries. [1365A]

6 My discourse will dare to venture something even greater. Of the lower members of the Word let him partake chastely

ὕλης ἱστάμενος, καὶ παντάπασιν ἀμόλυντον μετὰ τῆς ψυχῆς τὴν σάρκα διατηρῶν, καὶ ὅλον ἀπαραλείπτως αὐτῇ τὸν Λόγον ταῖς ἀρεταῖς διαμορφῶν σάρκα γενόμενον. Μηρῶν δὲ μεταλήψεται ὁ τὸν λόγον ἐπικείμενον ἔχων τῷ τῆς ψυχῆς παθητικῷ μέρει, καὶ παντελῶς ἐκτέμνων αὐτῆς τὴν πρόσυλον κίνησιν· γονάτων δὲ ὁ πρὸς τοὺς κειμένους καὶ ἀσθενοῦντας τῇ πίστει συμπαθῶς κατὰ πρόνοιαν ἐπικλινόμενος, καὶ τὴν πρὸς ἡμᾶς τοῦ Λόγου μιμούμενος συγκατάβασιν. Κνημῶν δὲ καὶ ποδῶν μεταλαμβανέτω πρὸς τούτοις ὁ ἐπὶ τῆς πίστεως καὶ τῆς ἀρετῆς καὶ τῆς γνώσεως ἀσαλεύτους ἔχων τῆς ψυχῆς τὰς βάσεις καὶ ἀκλονήτους, καὶ κατὰ σκοπὸν πρὸς *τὸ βραβεῖον τῆς ἄνω κλήσεως* ἐπειγόμενος [Phlp 3:14], καὶ τῆς ἀγνοίας *τὰ ὄρη καὶ τοὺς βουνοὺς* τῆς κακίας *ὑπερπηδῶν* μετὰ τοῦ Λόγου καὶ *διαλλόμενος* [Ct 2:8].

7 Ἀλλὰ τίς δυνήσεται πάσας τοῦ Σωτῆρος ἡμῶν Θεοῦ τὰς δι' ἡμᾶς ἐπινοίας ἐξαριθμῆσαι, καθ' ἃς ἐδώδιμον ἑαυτὸν καὶ μεταληπτὸν ἀναλόγως ἑκάστῳ πεποίηκεν; Ἔτι γὰρ ἔχει πρὸς τούτοις πᾶσιν ὁ Κύριος βοστρύχους, καὶ ῥῖνας, καὶ χείλη, τράχηλόν τε καὶ ὤμους, καὶ δακτύλους, καὶ ὅσα τῆς ἡμετέρας κατασκευῆς ἐπ' αὐτοῦ λέγεται τροπολογικῶς. Ὧν προσφυῶς τε καὶ εὐχρήστως μεταλαμβάνουσιν οἱ πρὸς ἕκαστον καὶ δι' ἑκάστου μέλους σημαινόμενον πνευματικὸν μεταποιούμενοι λόγον. Οὕτως ὁ ἀμνὸς τοῦ Θεοῦ "βιβρώσκεται," κατὰ τὸν ἅγιον τοῦτον καὶ μέγαν διδάσκαλον, "καὶ εἰς πέψιν πνευματικὴν ἀναδίδοται," μεταποιῶν πρὸς ἑαυτὸν τῷ Πνεύματι τοὺς μεταλαμβάνοντας, ἕκαστον αὐτῶν εἰς τὸν τοῦ βρωθέντος ὑπ'

who stands in the strength of his reason when confronting matter, and who together with his soul keeps his flesh perfectly undefiled, and who by means of the virtues completely forms within it the whole Word who became flesh. Of the thighs let him partake who has reason set in authority over the passionate part of his soul, and who has completely uprooted its propensity toward matter. Of the knees let him partake who providentially bends down in compassion to those who have fallen and are weak in faith, thereby imitating the gracious condescension to us of the Word. Of the shanks and feet, moreover, let him partake whose soul has unshakeable and immovable footings in faith, virtue, and knowledge, and whose aim is to hasten [1365B] to *the prize of his higher calling,* and who together with the Word *leaps over the hills* of ignorance and *bounds over the mountains* of evil.

7 But who would be able to enumerate all the aspects of God our Savior, which exist for our sake, and according to which He has made Himself edible and participable to all in proportion to the measure of each? For in addition to all these, the Lord has locks of hair, a nose, lips, throat, shoulders, fingers, and whatever else belongs to our human frame that may be applied to Him metaphorically. Proper and profitable communion in these is attained by those who assimilate each member in light of the spiritual meaning signified by each. In this manner, according to that holy and great teacher, the Lamb of God "is eaten, and given up to spiritual digestion," [1365C] assimilating to Himself, through the Spirit, those who partake of Him, for He guides and transposes each one to the place in the body that

αὐτοῦ πνευματικῶς μέλους τόπον[3] κατὰ τὴν θέσιν τῆς σωματικῆς ἁρμονίας ἐνάγων τε καὶ μετατιθέμενος, ὥστε φιλανθρώπως τὸν ἐν τοῖς ὅλοις Λόγον τοῖς πράγμασιν οὐσίαν γίνεσθαι τὸν μόνον ὑπὲρ φύσιν καὶ λόγον.

Ambiguum 49

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Νεκρώσας τὰ μέλη τὰ ἐπὶ τῆς γῆς [Col 3:5], καὶ τὴν *ζώνην* Ἰωάννου μιμούμενος [Mt 3:4; Mk 1:6], τοῦ ἐρημικοῦ καὶ προδρόμου καὶ μεγάλου τῆς ἀληθείας κήρυκος.

2 Ὁ τὴν Ἰωάννου "ζώνην" μιμούμενός ἐστιν ὁ τῇ δυνάμει τοῦ λόγου τὸ γόνιμον τῆς ψυχῆς πρακτικῶς διὰ γνώσεως ἐπισφίγγων καὶ ἀδιάχυτον αὐτὸ πρὸς τὴν ὕλην διαφυλάττων. "Ἐρημικὸς" δέ ἐστιν ὁ παθῶν καθαρεύουσαν τὴν ἕξιν κτησάμενος. "Πρόδρομος" δὲ ὁ διὰ τῆς γνησίας μετανοίας τὴν ἐπακολουθοῦσαν αὐτῇ δικαιοσύνην καὶ διὰ τῆς φαινομένης ἀρετῆς τὴν ἐπιδημεῖν αὐτῶν μέλλουσαν γνῶσιν προμηνύων. "Μέγας δὲ τῆς ἀληθείας κῆρύξ" ἐστιν ὁ τῷ οἰκείῳ βίῳ τὸν ὑπ᾽ αὐτοῦ λαλούμενον τῆς διδασκαλίας λόγον πιστούμενος.

corresponds to the member that was spiritually eaten by him, so that in a way befitting His love of mankind the Word, who is in all things, might take on substance, though He alone transcends nature and mind.

Ambiguum 49

From Saint Gregory's same oration On Pascha:

> Having *put to death the members that are on the earth,* and imitating the *cincture* of John, the desert-dweller and forerunner and great herald of the truth.[1]

2 The one who imitates the "cincture" of John is he who by the power of reason tightly binds the fecundity of his soul in actual practice informed by knowledge, thereby preserving it from diffusion in matter. A "desert-dweller" is he [1365D] whose habit of mind is purified of the passions. A "forerunner" is he who through his genuine repentance heralds the righteousness that follows it, and through his outward virtue heralds the knowledge that eventually will descend upon both.[2] A "great herald of the truth" is the man whose own life confirms the word of teaching spoken by his mouth. [1368A]

Ambiguum 50

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Καὶ εἴ τις μαθητὴς ἐπὶ τὸ Εὐαγγέλιον πέμπεται, φιλοσόφως καὶ ἀπερίττως· ὃν δεῖ πρὸς τῷ ἀχάλκῳ καὶ ἀράβδῳ καὶ μονοχίτωνι [see Mt 10:9–10; Mk 6:8–9; Lk 9:3], ἔτι καὶ γυμνοποδεῖν, ἵνα φανῶσιν *οἱ πόδες ὡραῖοι τῶν εὐαγγελιζομένων* εἰρήνην [Rom 10:15; Is 52:7].

2 "Εὐαγγέλιόν" ἐστιν ὁ περὶ τῆς τοῦ Θεοῦ βασιλείας ὑψηλότερος λόγος· βασιλεία δέ ἐστι Θεοῦ ἡ πάσης ὕλης καὶ πασῶν τῶν κατ' αὐτὴν φαντασιῶν καθαρεύουσα λῆξις. "Μαθητὴς" οὖν "ἐπὶ τὸ Εὐαγγέλιον πεμπόμενος" εἰκότως ἐστὶν ὁ τοῖς τρόποις παντελῶς τὴν πρὸς τὸν κόσμον τοῦτον ἐπιδεικνύμενος ἀλλοτρίωσιν "τῷ τε ἀχάλκῳ καὶ ἀράβδῳ καὶ μονοχίτωνι," τήν τε φιλαργυρίαν καὶ τὸν θυμὸν ἢ τὴν ἐπὶ δυναστείᾳ τινὶ πεποίθησιν ἑαυτοῦ περικόψας, ἀτέχναστόν τε καὶ ἄπλαστον καὶ μονότροπον καὶ πάσης ἐλευθέραν διπλόης τὴν ἠθικήν, ὥσπερ "ἓν χιτώνιον," μετιὼν φιλοσοφίαν, μηδὲν τὸ σύνολον νεκρότητος τῷ ἴχνει τῆς ψυχῆς, ὥσπερ ὑπόδημα, σύμβολον ἐναφείς, οἷα τῆς μεγάλης εἰρήνης ὑπάρχων ἄγγελος [see Is 9:5], καὶ τῆς μηκέτι φοβουμένης τὸν ἐκ τῶν παθῶν πόλεμον, μηδὲ θάνατον σώματος ὑποστελλομένης καταστάσεως κῆρυξ, ὥστε δύνασθαι τοὺς εἰς αὐτὸν συνετῶς ὁρῶντας ἐκ τῆς

Ambiguum 50

From Saint Gregory's same oration On Pascha:

> And if any disciple is sent to preach the Gospel, let him do so in a spirit of philosophy and without excess. In addition to the fact that he must be without either money or staff and possess but a single tunic, he must also go about barefooted, so that *the feet of those who preach the Gospel* of peace might be seen to be *beautiful*.[1]

2 The "Gospel" is the higher principle concerning the kingdom of God. The kingdom of God is the state of rest that is pure of all matter and its attendant fantasies. A "disciple sent to preach" is undoubtedly someone whose manner of life gives testimony to his complete separation from this world. To be "without money or staff and possessing but a single tunic" indicates either the renunciation of avarice and anger or reluctance to assume any kind of authority. [1368B] Such a disciple takes to himself the "single tunic," as it were, of guileless, unfeigned, single-minded ethical philosophy completely free of all duplicity. To the foot of his soul he ties no symbol of deadness, figured here as a sandal. Seeing that he is like an angelic messenger of great peace—a herald of a state of mind which no longer fears the war of the passions, nor cringes before the death of the body—those who look to him with understanding, and who behold his unchanging,

καθ' ἀρετὴν περὶ τὸν βίον ἀναλλοιώτου ταὐτότητος τὴν ἐν ἀγγέλοις περὶ Θεὸν εὐπρεπεστάτην εἰκονίζεσθαι πολιτείαν τε καὶ εὐστάθειαν.

Ἄλλη εἰς τὸ αὐτὸ θεωρία[1]

3 Ἢ μήποτε διὰ τὸ ἁπλῶς εἰπεῖν, καὶ "κατὰ μίμησιν τῆς Ἰωάννου ζώνης," καὶ πάλιν εὐαγγελικῶς δύνασθαι τὸ Πάσχα ἐσθίεσθαι, τάς τε διαφορὰς τῶν μεταλαμβανόντων καὶ τοὺς τρόπους αὐτοῦ τοῦ Πάσχα διδασκαλικῶς ὁ πατὴρ παρῃνίξατο. Τρία γὰρ Πάσχα παραδίδωσιν ὁ Παλαιᾶς Γραφῆς λόγος, ἓν κατὰ τὴν Αἴγυπτον ἐπιτελούμενον, καὶ ἕτερον κατὰ τὴν ἔρημον, καὶ τὸ ἄλλο κατὰ τὴν γῆν τῆς ἐπαγγελίας [see Ex 12:1–28; Nm 9:1–5; Jos 5:10–12]. Ἡ μὲν οὖν Αἴγυπτος κατὰ μίαν τῶν περὶ αὐτὴν ἐπινοιῶν ἀλληγορουμένη τοῦτον δηλοῖ τὸν κόσμον, ἡ δὲ ἔρημος ὡσαύτως κατὰ μίαν τῶν ἐπ' αὐτῆς θεωριῶν τὴν μετὰ θάνατον κατάστασιν τῶν ψυχῶν ἀλληγορικῶς ὑποφαίνει, ἡ δὲ γῆ τῆς ἐπαγγελίας τὸν αἰῶνα[2] τὸν μέλλοντα προτυποῖ. Τρεῖς γὰρ τόποι καὶ καταστάσεις εἰσὶν ἐν οἷς οἱ ἄνθρωποι γινόμεθα· οὗτος, ὁ ἐν ᾧ τὸ εἶναι λαμβάνοντες γεννώμεθα κόσμος, καὶ ὁ μετὰ θάνατον ἐν ᾧ ἐντεῦθεν ἀπιόντες γινόμεθα τόπος, καὶ ὁ μέλλων αἰών, ἐν ᾧ μετὰ ψυχῶν συγκλειόμεθα καὶ σωμάτων. Ἐφ' ὅσον οὖν χρόνον ἐσμὲν ἐν τῷ κόσμῳ τούτῳ, ἐν Αἰγύπτῳ ἄγομεν τὸ Πάσχα τῶν καθ' ἁμαρτίαν κηλίδων ἐκκαθαιρόμενοι· ἐπὰν δὲ ταύτην διὰ θανάτου περάσωμεν τὴν ζωήν, ὡς ἐν ἐρήμῳ πάλιν ἄγομεν ἕτερον Πάσχα, τρανοτέρους τοὺς τῶν ὄντων λόγους,

virtuous way of life, are able to produce an image of the most beautiful life and stability of the angels around God.

Another contemplation of the same

3 Or, perhaps, for the sake of speaking simply, and in "imitation [1368C] of the cincture of John,"[2] and because the Pasch may yet again be eaten in a manner consistent with the Gospel, our father Gregory was, for pedagogical purposes, alluding to the differences between the partakers of the Pasch and the modes of the Pasch itself. For the word of the Old Testament describes three Paschs: one celebrated in Egypt, another in the wilderness, and the other in the promised land. Now Egypt, according to one of its allegorical interpretations, signifies this world, whereas the wilderness, according to one of the ways it may be contemplated, allegorically points to the state of the soul after death, whereas the promised land prefigures the age to come. For there are three places and states in which we human beings find ourselves: this present world, in which we receive our being and are born; [1368D] the place in which we find ourselves after death, after we leave this world; and the future age, in which we will be contained together with our souls and bodies. As long a time as we are in this present world, we celebrate the Pasch in Egypt, being purified of the stains of sin; when, however, we depart from this life through death, we will again celebrate the Pasch, but a different one, as if in the

χωρὶς συμβόλων καὶ αἰνιγμάτων καὶ τῆς δι' αἰσθήσεως ποικιλίας, νοητῶς τε καὶ ἀσωμάτως μανθάνοντες· καὶ αὖθις κατὰ τὸν μέλλοντα τῶν θείων ἐπαγγελιῶν αἰῶνα ἑορτάζομεν τὸ Πάσχα, τὸν ἀκρότατον ἀμέσως ἐσθίοντες τῆς Σοφίας Λόγον, πρὸς ὃν μεταποιηθέντες κατὰ χάριν θεούμεθα, τὴν πρὸς ἄλλο Πάσχα διάβασιν καθ' ὁτιοῦν ἄλλην οὐκ ἔχοντες, πλὴν ὅτι καὶ ἐνταῦθα παροῦσιν ἡμῖν δυνατόν ἐστι πρὸς τὴν ἑκάστου κατάστασιν εἰκονισθῆναι τῶν εἰρημένων τόπων τὴν ἰδιότητα. Ὁ γὰρ ἑκάστου ἡμῶν βίος χαρακτηριστικός ἐστι τοῦ ἐν ᾧ ἐστι τόπου.

4 Οἷον, εἰ μὲν τὴν πρακτικὴν ἀνδρικῶς μετερχόμεθα φιλοσοφίαν, ἐν Αἰγύπτῳ τὸ Πάσχα καλῶς ἐπιτελοῦμεν, μετὰ τῶν Αἰγυπτίων μὲν ὑπάρχοντες, οὐκ Αἰγύπτιοι δὲ τυγχάνοντες, ὡς *ἐν σαρκὶ* μὲν ὄντες, *οὐ κατὰ σάρκα δὲ στρατευόμενοι* [2 Cor 10:3]. Εἰ δὲ τὴν φυσικὴν ἐν πνεύματι θεωρίαν εὐσεβῶς ἐξασκούμεθα, *ὅπλα τῷ Θεῷ δυνατὰ* τὰς τῆς ψυχῆς ποιούμενοι δυνάμεις, *πρὸς καθαίρεσιν μὲν ὀχυρωμάτων καὶ παντὸς ὑψώματος ἐπαιρομένου κατὰ τῆς γνώσεως τοῦ Θεοῦ* [2 Cor 10:4–5], θεωρίαν δὲ τῶν ἐν τοῖς οὖσι πνευματικῶν λόγων, ὥσπερ γυμνοὶ σώματος καὶ τῆς κατὰ τὴν αἴσθησιν ἀπατηλῆς φαντασίας ἐλεύθεροι, τὴν πρὸς τὰς θείας ἐπαγγελίας γνωστικῶς ποιούμενοι πορείαν, ἐσμὲν ἐν τῇ ἐρήμῳ, τῇ παθῶν, λέγω, καὶ πάσης ὑλικῆς φαντασίας καθαρευούσῃ καταστάσει. Εἰ δὲ τὴν θεολογικὴν μυσταγωγίαν ἀρρήτοις νοὸς κινήμασι μορφαζόμεθα, *τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ τὸ ὑπερβάλλον* εἰς ἡμᾶς μέγεθος τῆς τοῦ Θεοῦ σοφίας [Eph 3:18–19] κατὰ τὸ

wilderness, for then, intelligibly and apart from the body, we will have understood the principles of beings more clearly, [1369A] without symbols or figures, and without the complexity produced by sensation; and again we will celebrate the Pasch in the future age of the divine promises, where without any mediation we will partake of the most sublime Word of Wisdom—and being transformed in accordance with Him, we will become Gods by grace. Beyond this, we have no other passage to any other kind of Pasch, although it is possible for us, who are present even here, to create an image of each of the states characteristic of the places just mentioned. For the life of every man is characteristic of the place in which he exists.

4 For example, when we courageously pursue practical philosophy, we celebrate the Pasch auspiciously in Egypt, living in the midst of Egyptians, without being Egyptians ourselves, for though we are *in the flesh, we are not waging a carnal* [1369B] *war.* But if we piously practice natural contemplation in spirit, transforming the powers of the soul into *powerful weapons of God, for the destruction of strongholds and every proud obstacle to the knowledge of God,* as well as for contemplation of the spiritual principles in beings—just as if we were naked of the body and free of the deceitful fantasies of the senses—making our way cognitively to the divine promises, then we are in the wilderness, by which I mean that state which has been cleansed of the passions and of every fantasy related to matter. If, on the other hand, we give form to theological mystagogy by the ineffable movements of the intellect, no longer being ignorant (to the extent that this is possible for human beings) of *what is the breadth and length and depth and the surpassing* magnitude of the wisdom of God,

ἐφικτὸν ἀνθρώποις οὐκ ἀγνοοῦντες, ἐσμὲν ἐν τῇ γῇ τῆς ἐπαγγελίας. Τὴν πρακτικὴν οὖν καὶ τὴν φυσικὴν καὶ τὴν θεολογικὴν φιλοσοφίαν οἶμαι διὰ τῆς διαιρέσεως τῶν τριῶν προσώπων τὸν διδάσκαλον παραινίττεσθαι, δι' ὧν ἀναλόγως ἕκαστος κατὰ τὴν ὑποῦσαν αὐτῷ δύναμιν τὸ νοητὸν ἐσθίει Πάσχα.

Ambiguum 51

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Εἰ μέν τις εἶ Ῥαχὴλ ἢ Λεία, ψυχὴ πατριαρχικὴ καὶ μεγάλη, καὶ τὰ εἴδωλα κλέψον ἅπερ ἂν εὕρῃς τοῦ σοῦ πατρός, οὐχ ἵνα φυλάξῃς, ἀλλ' ἵνα ἀφανίσῃς [see Gen 31:19–21]· εἰ δὲ Ἰσραηλίτης σοφός, πρὸς τὴν γῆν τῆς ἐπαγγελίας μετένεγκαι.

2 Ῥαχὴλ μέν, ὥς φασιν, "ἀμνὰς" ἢ "ποιμαίνουσα" ἑρμηνεύεται, ἡ δὲ Λεία, "κοπουμένη" ἢ "κόπωσις" ἑρμηνεύεται. Ποιμαίνεται οὖν καὶ ποιμαίνει καὶ ἄγεται καὶ ἄγει ἡ Ῥαχήλ, κατὰ τὴν τῆς προσηγορίας δύναμιν. Ῥαχὴλ οὖν ἐστι πᾶσα ψυχὴ θεωρητική, ἡ τῷ νόμῳ τοῦ Θεοῦ ὡς ἀμνὰς ποιμαινομένη τε καὶ ἀγομένη, καὶ κατὰ τὸν νόμον τοῦ Θεοῦ τοῖς κατὰ πρᾶξιν θεσμοῖς ποιμαίνουσά τε καὶ ἄγουσα αὐτῆς τὰ κινήματα καὶ τὰ διανοήματα, καὶ τὰ πάθη τῆς

we are [1369C] in the promised land. Thus I think that the teacher, by distinguishing the three persons, was alluding to practical, natural, and theological philosophy, through which each one of us, in proportion to his inherent potential, partakes of the intelligible Pasch.

Ambiguum 51

From Saint Gregory's same oration On Pascha:

> If you are a Rachel or a Leah, a patriarchal and great soul, steal whatever idols of your father you might find, not, however, so that you may keep them, but so that you may destroy them. If, however, you are a wise Israelite, take them to the promised land.[1]

2 Rachel, as they say, means "lamb" or "shepherdess," whereas Leah means "weary" or "weariness." [1369D] Thus Rachel is both shepherded and shepherds; she both leads and is led, consistent with the meaning of her name. From this it follows that Rachel is every contemplative soul who like a lamb is shepherded and led by the law of God, and who, according to the law of God, shepherds and leads her impulses and thoughts in the established ways of ascetical practice—and, having hitherto subordinated the passions

σαρκὸς τῷ γονίμῳ τῆς ἀρετῆς ὑποτάσσουσα τέως, καὶ οὕτως μετὰ τὴν εἰς γνῶσιν εἴσοδον παντελῶς ἀφανίζουσα. Λεία δέ ἐστι πᾶσα ψυχὴ πρακτική, τὴν ὑπὲρ ἀρετῆς ἔχουσα κόπωσιν, ἣν μάλιστα πρώτην πᾶς τις τὴν θείαν μετιὼν φιλοσοφίαν γαμικῶς εἰσοικίζεται. "Ισραηλίτης" δὲ "σοφὸς" ἐστι νοῦς θεωρητικὸς τὰ τοῦ αἰῶνος τούτου νοήματα πρὸς τὴν χώραν τῆς γνώσεως μεταβιβάζων κατὰ τὸν μέγαν ἐκεῖνον Ἰακώβ, τὸν πάντα τὰ τοῦ Λάβαν πρὸς τὴν γῆν τῶν πατέρων μετακομίσαντα. Καθάπερ γὰρ ἐκεῖνος ὁ θαυμαστὸς Ἰακὼβ ἱστορικῶς *τὰς ῥάβδους λεπίσας* καὶ ὑποθεὶς *ταῖς ληνοῖς τῶν ὑδάτων* πρὸς αὐτὰς *ἐγκισσᾷν ἐποίει τὰ πίνοντα πρόβατα* [Gen 30:38], οὕτω καὶ πᾶς ἐν πνεύματι σοφώτατος νοῦς τῆς περικειμένης ὕλης τοὺς τῶν ὄντων θειοτέρους λόγους ἀπογυμνώσας, καὶ τοῖς κατὰ τὴν θεωρίαν τρόποις τῆς γνώσεως ὑποθέμενος, τὴν τῶν ἀσωμάτων κατάστασιν μορφοῦσθαι τούς τε μανθάνοντας πάντας καὶ τὰ τῆς ἑαυτοῦ ψυχῆς ἐκδιδάσκει κινήματα. Πατριάρχης οὖν τῶν μὲν διὰ πρακτικῆς κοπώσεως τὴν ἀρετὴν κατορθούντων ἐστὶν ἡ Λεία, τῶν δὲ διὰ τῆς φυσικῆς θεωρίας τὴν ἀρετὴν λογικῶς μετιόντων ἐστὶν ἡ Ῥαχήλ, ὡς εὐπειθῶς ἀγομένη τῷ νόμῳ τοῦ Θεοῦ καὶ πράως κατ' αὐτὸν ἄγουσα. Τῶν δὲ κατὰ θεωρίαν πνευματικὴν τὸ ὕψος μεταδιωκόντων τῆς γνώσεως, Ἰακὼβ ὁ πανεύφημος, τῶν μὴ τὰ φαινόμενα καθὼς φαίνονται παντελῶς, ἀλλὰ καθὼς νοοῦνται, θεωμένων τε καὶ γινωσκόντων, καὶ μετὰ τῶν ἐν τούτοις νοημάτων πλουσίως πρὸς τὴν ἄϋλον καὶ ἀσώματον μεταβιβαζομένων γνῶσιν.

of the flesh to the fecundity of virtue, she utterly destroys them after her entrance into knowledge. Leah, on the other hand, is every soul engaged in ascetical practice, suffering weariness for the sake of virtue, for virtue is indeed the first thing that those who pursue divine philosophy [1372A] wish to take to themselves, as if through marriage. The "wise Israelite" is the contemplative intellect, which transposes the intellections of this age to the realm of knowledge, in the manner of the great Jacob, who removed all the property of Laban to the land of the fathers. For just as that wondrous Jacob, according to the literal account, *peeled off the bark from the rods* and laid them *in the hollows of the watering troughs,* so that *the sheep who drank* from them *would conceive* at the sight of them, so too does every intellect that is supremely wise in spirit, by stripping away the surrounding matter from the more divine principles of beings, and submitting them to the contemplative modes of knowledge, teach all its disciples (as well as the motions of its own soul) to be conformed to the condition of the incorporeal angels.[2] In this way, Leah is the patriarch of those who are acquiring virtue through the labors and weariness of the practical life, [1372B] whereas Rachel is the patriarch of those rationally pursuing virtue through natural contemplation, for she is led obediently by the law of God, and she meekly leads others in accordance with it. But the renowned Jacob is the patriarch of those who pursue the height of knowledge through spiritual contemplation, those, I mean, who behold and know visible objects, not at all as they appear to sight, but as they are understood by the intellect, and who abundantly transpose them, together with their inner meanings, to knowledge that is immaterial and incorporeal.[3]

Ambiguum 52

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ἂν Σίμων ᾖς Κυρηναῖος, τὸν σταυρὸν ἆρον καὶ ἀκολούθησον [see Mt 27:32; Mk 15:21; Lk 23:26].

2 Σίμων μὲν "ὑπακοή," Κυρηναῖος δὲ "ἑτοιμότης," ὥς φασιν, ἑρμηνεύεται. Πᾶς οὖν ἕτοιμος πρὸς ὑπακοὴν τοῦ Εὐαγγελίου, καὶ προθύμως διὰ *νεκρώσεως τῶν ἐπὶ γῆς μελῶν* [Col 3:5] τὴν ὑπὲρ ἀρετῆς κατὰ τὴν πρακτικὴν φιλοσοφίαν ὑπερχόμενος κάκωσιν, Σίμων γέγονε Κυρηναῖος, ἑκούσιον μετερχόμενος ἀρετήν, ἐπ᾽ ὤμων δὲ[1] τὸν σταυρὸν ἔχων καὶ ἀκολουθῶν τῷ Χριστῷ, ἀνεσταλμένην παντελῶς τῆς γῆς τοῦ κατὰ Θεὸν βίου τὴν ἀγωγὴν ἐπιδεικνύμενος.

Ambiguum 53

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ἐὰν συσταυρωθῇς ὡς λῃστής, ὡς εὐγνώμων τὸν Θεὸν γνώρισον.

2 Λῃστής ἐστιν εὐγνώμων συσταυρούμενος τῷ Χριστῷ πᾶς ἄνθρωπος ὑπὲρ ἁμαρτιῶν πάσχων κακῶς ὡς ὑπεύθυ-

Ambiguum 52

From Saint Gregory's same oration On Pascha:

> If you are a Simon of Cyrene, take up the cross and follow.[1]

Simon means "obedience," while Cyrene, they {1372C} say, means "readiness." Thus anyone who is ready for obedience to the Gospel, and who, through the *mortification of his earthly members,* eagerly endures the affliction of practical philosophy for the sake of virtue, has become Simon of Cyrene; voluntarily practicing virtue, bearing the cross on his shoulders, and following Christ, he shows that his way of life according to God is completely removed from the earth. 2

Ambiguum 53

From Saint Gregory's same oration On Pascha:

> If as a thief you should be crucified with Him, then as one who is grateful you should acknowledge God.[1]

A grateful thief crucified together with {1372D} Christ is every man who, in suffering ill treatment because of sins for 2

νος, τῷ ἀνευθύνως δι' αὐτὸν κακοπαθοῦντι Λόγῳ συγκακοπαθῶν καὶ φέρων μετ' εὐχαριστίας, καὶ τὸν κατὰ πρόνοιαν τῆς δικαίας κρίσεως Λόγον συνόντα γνωρίζων, καὶ ὁμολογῶν τὴν ὑπὲρ ὧν πάσχει κακῶς αἰτίαν, καὶ αἰτῶν ὥσπερ αὐτῷ τοῦ πάθους ἐκοινώνησεν ἀνεύθυνος ὢν ὁ Λόγος, οὕτω δι' ἑαυτὸν τὸν Λόγον τῆς οἰκείας εὐπαθείας ἀναξίῳ τυγχάνοντι μεταδοῦναι, καὶ τὴν ἐκ περιστάσεως νέκρωσιν εἰς ἑκούσιον αὐτοῦ ἀρετὴν διὰ τὴν εὐγνωμοσύνην λογίσασθαι, ἡνίκα τῆς προνοίας τὰ σοφὰ τοῦ Λόγου προκαλύμματα πέρας λαβόντα τῆς αὐτοῦ βασιλείας τὸ *φῶς* φανῇ τὸ *ἀπρόσιτον* [1 Tim 6:16]. Οὕτω περιΐσταται αὐτῷ πάσχοντι δι' ἁμαρτίας ἡ ἐκ περιστάσεως τῶν μελῶν τοῦ σώματος νέκρωσις, δι' εὐγνώμονος εὐχαριστίας εἰς αὐθαίρετον ἀρετὴν μεταπίπτουσα, καθ' ἣν τῶν καθ' ἁμαρτίαν πολλῶν ἀπολυόμενος ὀφλημάτων μετὰ τοῦ Λόγου δικαίως εἴσεισιν εἰς τὴν χώραν τῆς γνώσεως, φημὶ δὲ τὸν παράδεισον, ἐν ᾗ γενόμενος γνώσεται τὴν αἰτίαν τῆς ἐν ᾗ καθείργμεθα νῦν καταδίκης καὶ κακοπαθείας.

53a.

3 Ληστὴς δὲ ἀγνώμων ἐστὶν ὁ δι' ἁμαρτίας πάσχων κακῶς ὡς ὑπεύθυνος καὶ μὴ γνωρίζων διὰ φιλαπεχθήμονα γνώμην τὸν ἀνευθύνως ὑπὲρ φιλανθρωπίας αὐτῷ συμπάσχοντα τῆς δικαιοσύνης Λόγον, ἀλλὰ βλασφήμως ἀποπεμπόμενος τὸν ἐπ' αὐτῷ κατὰ πρόνοιαν δικαίως ὁρισθέντα

which he is to blame, suffers ill-treatment together with the Word (who blamelessly suffered ill treatment for his sake), and endures this with gratitude. Recognizing that the Word is present with him according to the providence of just judgment, and acknowledging his responsibility for the ill treatment that he suffers, he asks that, just as the Word, who is blameless, shared in his suffering, He Himself might also impart to him His own benefaction, even though he is unworthy, and that, when the wise veils are removed from the providential workings of the Word, and the *unapproachable light* of His [1373A] kingdom will shine forth, the death imposed on him by circumstances might, on account of his gratitude, be reckoned as a virtue he had freely chosen. This is how the mortification of the body's members, brought about by circumstances, comes full circle for someone suffering through sin: through grateful thanksgiving it is transformed into voluntary virtue, absolving him of his many debts incurred by sin, so that he lawfully enters with the Word into the realm of knowledge, by which I mean paradise, in which he will know the reason for the condemnation and ill treatment to which we are now subjected.

53a.

The ungrateful thief is one who, suffering ill treatment because of sin, for which he is to blame, fails to recognize, because of his contentious frame of mind, the Word of righteousness, who in His love for mankind is blamelessly suffering together with him. Instead, such a man blasphemously repudiates the reason for his punishment,[2] which by 3

τῆς κρίσεως λόγον, ὃς ἐπειδὴ μὴ ἐγνώρισε τὸν ἀτίμως αὐτῷ κατὰ βούλησιν συγκαταδικασθέντα Λόγον καὶ ἠτήσατο χάριν ὧν ἐπλημμέλησεν, ἀφίεται τῆς βασιλείας ἀλλότριος, οὐδεμίαν τοῦ ποτε ταύτης τεύξεσθαι παρὰ τοῦ Λόγου λαβὼν ἐπαγγελίαν.[1]

53b. Ἄλλο εἰς τὸ αὐτὸ θεώρημα

4 Καὶ πάλιν λῃστής ἐστιν εὐγνώμων ὁ κἂν ἐπ' αὐτὸ τὸ πέρας τῆς παρούσης αὐτῷ γενόμενος ζωῆς ἐλθὼν εἰς συναίσθησιν τῶν πλημμεληθέντων αὐτῷ, καὶ γνωρίζων μετὰ συνέσεως τὸν ἐπ' αὐτῷ δικαίως ὡρισμένον ἐνταῦθα τῆς θείας κρίσεως συντελούμενον αὐτῷ λόγον, καὶ αἰτῶν συγγνώμην εἰλικρινῶς ἐκ βάθους ψυχῆς ὧν ἥμαρτεν. Ἀγνώμων δὲ λῃστής ἐστιν ὁ κατ' αὐτὸ τὸ πέρας τῆς παρούσης αὐτῷ ζωῆς γενόμενος καὶ τὸν κατὰ ψῆφον δικαίαν τοῦ Θεοῦ τεθέντα σοφῶς τοῦ μερισμοῦ τῆς ψυχῆς [see Hbr 4:12] ἀπὸ τοῦ σώματος νόμον τε καὶ ὅρον ὡς μὴ καλῶς δοθέντα διὰ φιλοζωΐαν μεμφόμενος.

53c. Ἄλλο εἰς τὸ αὐτὸ θεώρημα

5 Καὶ πάλιν ἐπειδήπερ ἕκαστος ἡμῶν διπλοῦς ἐστι τὴν φύσιν, ἐκ ψυχῆς καὶ σώματος συνεστώς, λῃστής ἐστιν ὁ καθ' ἑκάτερον, τῶν ἐξ ὧν συνέστηκε κατὰ τὴν θατέρου φύσιν νόμον, ὑπὲρ ἀρετῆς τῷ Λόγῳ μυστικῶς συσταυρούμενος, καὶ τὸν μὲν τῆς σαρκὸς νόμον, ὥσπερ ἀγνώμονα λῃστήν, τῷ λόγῳ τῆς ἀρετῆς ἀντιπίπτοντα [see Rom 8:7], τὸν δὲ *τοῦ πνεύματος νόμον* [Rom 8:2] ὥσπερ λῃστὴν ἔχων

providence was justly ordained for him. [1373B] And because he failed to recognize the Word, who of His own will was dishonorably condemned together with him, and, because he did not ask forgiveness for his faults, he is sent away estranged from the kingdom, receiving no promise from the Word that at some point he might attain it.

53b. Another contemplation of the same passage

4 And, again, the grateful thief is someone who comes to consciousness of his faults, even if this happens only at the very final moment of this present life of his, and who recognizes with understanding the reason of divine judgment pertaining to his life on earth, which was justly ordained and carried out, and who sincerely asks forgiveness from the depth of his soul for his sins. But the ungrateful thief is someone who reaches the very final moment of his time on earth, [1373C] and, clinging ignobly to life, casts blame on the law and limit of the soul's separation from the body (which were wisely established by God's just judgment), contending that they were wrongfully legislated.

53c. Another contemplation of the same passage

5 And, again, inasmuch as each of us is twofold in nature, constituted of soul and body, the thief is anyone who, for the sake of virtue, is secretly crucified with the Word in either of the elements of which he is constituted, consistent with the natural law of each. He is like the ungrateful thief when he holds the law of the flesh in opposition to the principle of virtue, but when, like the grateful thief, he lays hold of the *law of the spirit,* he receives the Savior Word through

εὐγνώμονα, καὶ τὸν Σωτῆρα Λόγον διὰ τῶν κατὰ τὴν πρακτικὴν τρόπων, κἂν ἐπίπονοι ὦσιν, ἀποδεχόμενον, ᾧ συνεισέρχεται γεγηθὼς εἰς τὸν τῆς εὐωχίας τόπον τὸν πάσης κατάκομον[2] γνώσεως, *τοῦ κατὰ σάρκα φρονήματος* [Rom 8:6–7] παντελῶς ἀπηλλαγμένος.

53d. Ἄλλο εἰς τὸ αὐτὸ θεώρημα[3]

6 Καὶ αὖθις λῃστής ἐστιν εὐγνώμων ὁ καταξιωθεὶς συσταυρωθῆναι Χριστῷ διὰ παντελοῦς καὶ ὁλοκλήρου τῶν παθῶν νεκρώσεως, καὶ δεξιῶς αὐτῷ συσταυρούμενος [see Mt 27:38; Mk 15:27; Lk 23:33], τουτέστι μετὰ λόγου καὶ γνώσεως πᾶσαν διεξιὼν ἀρετήν, καὶ ἀπρόσκοπον πᾶσιν ἀνθρώποις τὸν βίον διατηρῶν, καὶ μηδεμίαν ἔχων τὸ παράπαν τῆς τοῦ Λόγου πραότητος ἀπᾴδουσαν δι' αὐστηρότητα κίνησιν. Ἀγνώμων δὲ λῃστής ἐστιν ὁ δόξης ἕνεκεν ἢ λημμάτων ἁδροτέρων τοῖς φαινομένοις τρόποις ὑπούλως τὸν κατ' ἀρετὴν βίον ὑποκρινόμενος, καὶ ἕνα καὶ μόνον πρὸς τοὺς ἔξω τὸν κόλακα λόγον ἀντὶ πάσης ἀρετῆς τε καὶ γνώσεως μετερχόμενος, πρὸς δὲ τοὺς συνήθεις σκολιός τις τὴν γνώμην παντάπασιν ὢν καὶ δυσάντητος, ὃν δεῖ μάλα γε *τὴν ὁδὸν τοῦ Θεοῦ* [Mt 22:16; Mk 12:14; Lk 20:21] *βλασφημοῦντα* μετὰ συνέσεως *ἐπιστομίζειν* [2 Pt 2:2; Tit 1:11]. Ἴσως γὰρ παύσεται τοῦ διαβάλλειν διὰ τῆς οἰκείας ἀναστροφῆς τὸν Λόγον τῇ παραινέσει τοῦ ἐπιπλήσσοντος, ὥσπερ ἐπὶ τοῦ σταυροῦ πέπονθεν ὁ τὴν βλασφημίαν ἀδεῶς προσενέγκας λῃστής [Lk 23:39–41]. Τὸ γὰρ μὴ ἀντιφθέγξασθαι τῷ ἐπιπλήξαντι σημεῖον ἔχει τῆς τοῦ ῥηθέντος ἀποδοχῆς λόγου τὴν σιωπήν.

the modes of ascetical practice (even if these be arduous), [1373D] and being completely released from *the mind of flesh,* he joyfully enters with Him into the place of abundant feasting, lavishly laden with every form of knowledge.

53d. Another contemplation of the same passage

And, once again, the grateful thief is he who has been deemed worthy to be crucified together with Christ through complete and total mortification of the passions, and to be crucified to the right of Him, that is, who goes through every virtue with reason and knowledge, [1376A] keeping his life void of offense in the eyes of all men, and possesses absolutely no motion which by its harshness would be at variance with the meekness of the Word. The ungrateful thief, on the other hand, is he, who for the sake of glory or material gain, superficially feigns the life of virtue by a show of external mannerisms, comporting himself before strangers not with any virtue or knowledge but solely with words of flattery, whereas among those he knows he is completely perverse in his thinking and difficult in his exchanges—such a one *must be silenced* with intelligence, since he greatly *blasphemes the way of God.* For it may happen that the exhortation of one who rebukes him might make him cease slandering the Word through his manner of life, just as it happened to the thief on the cross, who impetuously uttered blasphemy. For he did not respond to the one who rebuked him, [1376B] and such silence is a sign that the word of rebuke has been accepted. 6

7 Καθ' ἥντινα γοῦν τῶν εἰρημένων θεωρίαν τῷ Χριστῷ συσταυρούμεθα σπουδάσωμεν, ὥς ἐσμεν ἐνταῦθα, τὸν συσταυρούμενον ἡμῖν ἱλεώσασθαι Λόγον, καὶ τὴν ἀψευδῆ δέξασθαι κατὰ συνείδησιν καθαρθεῖσαν τῶν πλησσόντων αὐτὴν νοημάτων τῆς ἀναπαύσεως ἐπαγγελίαν, εἴπερ ἡ "σήμερον" τὴν ἐνεστῶσαν τούτου τοῦ αἰῶνος ἡμέραν ἐνδείκνυται (*σήμερον γάρ, φησίν, ἔσῃ μετ' ἐμοῦ ἐν τῷ παραδείσῳ* [Lk 23:43]), ἡ δὲ "αὔριον" τὴν τοῦ μέλλοντος, καθ' ἣν οὐδεμίαν μὲν ἄφεσιν ἁμαρτημάτων ἐκδέχεσθαι χρή, μόνην δὲ τῆς ἑκάστῳ πρεπούσης κατ' ἀξίαν ἀμοιβῆς τῶν βεβιωμένων ἀντίδοσιν.

Ambiguum 54

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Κἂν Ἰωσὴφ ᾖς ὁ ἀπὸ Ἀριμαθαίας, αἴτησαι τὸ σῶμα παρὰ τοῦ σταυροῦντος [Mt 27:57–60; Mk 15:42–46; Lk 23:50–53].

2 Τὸ "σῶμα" τοῦ Χριστοῦ ἐστιν ἢ[1] ἡ ψυχή, ἢ αἱ ταύτης δυνάμεις, ἢ αἱ αἰσθήσεις, ἢ τὸ σῶμα τοῦ καθ' ἕκαστον, ἢ τὰ μέλη τοῦ σώματος, ἢ αἱ ἐντολαί, ἢ αἱ ἀρεταί, ἢ οἱ λόγοι τῶν γεγονότων, ἢ ἁπλῶς εἰπεῖν ἀληθέστερον, ἰδίᾳ τε καὶ κοινῇ, ταῦτα πάντα καὶ τούτων ἕκαστόν ἐστι τὸ σῶμα τοῦ

In accordance, then, with one of the aforementioned contemplations, whereby we are crucified together with Christ, let us endeavor, for as long as we are in this world, to propitiate the Word who is crucified together with us—and with our conscience cleansed by the thoughts that rebuke it, let us receive the truthful promise of rest, since the word "today" indicates the present day of this age (for *today,* He says, *you will be with me in paradise*), whereas "tomorrow" is the day of the age to come, when we should not expect to receive any remission of our sins, but only the rendering of the just recompense for whatever we have done with our lives. [1376C] 7

Ambiguum 54

From Saint Gregory's same oration On Pascha:

> And if you are a Joseph from Arimathea, ask for the body from him who crucified it.[1]

The "body" of Christ is either the soul, or its powers, or senses, or the body of each human being, or the members of the body, or the commandments, or the virtues, or the inner principles of created beings, or, to put it simply and more truthfully, each and all of these things, both individually 2

Χριστοῦ. Σταυροῖ δὲ τοῦτο, ἤγουν ταῦτα πάντα, ὁ διάβολος, ἐν τῷ παραδεξαμένῳ τούτων τὴν σταύρωσιν, οὐκ ἐῶν αὐτὰ κατὰ φύσιν ἐνεργεῖσθαι. Ἰωσὴφ δὲ ἑρμηνεύεται κατὰ τὴν[2] Ἑβραίων φωνήν, "πρόσθεσις"· Ἀριμαθία δέ, "ἆρον ἐκεῖνο." Πᾶς οὖν ἄνθρωπος προσθήκην[3] πίστεως ἔχων καὶ γνώσεως[4] καὶ τοῖς κατ' ἀρετὴν ηὐξημένος τρόποις, καὶ πᾶσαν ἀπάτην τῶν ὑλικῶν ἑαυτοῦ περιελόμενος, οὗτος Ἰωσήφ ἐστι πνευματικός, δυνάμενος τὸ σῶμα λαβεῖν τοῦ Χριστοῦ καὶ καλῶς ἐνταφιάσαι καὶ ἐνθεῖναι τῇ ἐκ πίστεως λελατομημένῃ καρδίᾳ, τό τε σῶμα τὸ ἑαυτοῦ ὡς Χριστοῦ σῶμα διὰ τὴν χάριν, καὶ τὰ σώματος *μέλη ὅπλα δικαιοσύνης τῷ Θεῷ* εἰς ἁγιασμὸν ποιούμενος [Rom 6:13], τὰς δὲ αἰσθήσεις τοῦ σώματος ὑπουργοὺς εἶναι τῇ ψυχῇ κατὰ τὸν ἔμφυτον λόγον πρὸς τὴν ἐν πνεύματι φυσικὴν θεωρίαν παρασκευάζων, αὐτὴν δὲ τὴν ψυχὴν ἰσονομεῖν ταῖς δυνάμεσι ποιῶν πρὸς τὴν τῶν ἀρετῶν ἐκπλήρωσιν, καὶ ἔτι τὴν ψυχήν τε καὶ τὰς αὐτῆς δυνάμεις δουλώσας ταῖς ἐντολαῖς τοῦ Θεοῦ, αὐτὰς δὲ τὰς ἐντολὰς φυσικὰς τῆς ψυχῆς ἀποδεικνὺς ἐνεργείας, καὶ διὰ τῆς κατ' ἀρετὴν ἀμεταθέτου καὶ παγίας ἕξεως εἰς κατανόησιν αὖ καὶ ὑποδοχὴν τῶν ἐγκεκρυμμένων ταῖς ἐντολαῖς θειοτέρων λόγων διεγειρόμενος, καὶ ὥσπερ σινδόνι τινὶ τοῖς περὶ τὸν αἰῶνα τοῦτον πνευματικοῖς λόγοις περιβάλλειν τὸν πρῶτον, *ἐξ οὗ καὶ δι' οὗ καὶ εἰς ὃν τὰ πάντα*, Λόγον [Rom 11:36]. Ὁ ταύτην οὕτω τηρήσας τὴν εὔκοσμον εὐταξίαν, Ἰωσήφ ἐστι, τὸ μυστικὸν σῶμα τοῦ Χριστοῦ μυστικῶς ἐνταφιάζων.

and collectively, are the body of Christ. The one who crucifies this body—that is, who crucifies all of these things—is the devil, who does this through the man who consents to their crucifixion, not allowing them to function according to their nature. Joseph, in Hebrew, means "addition," while Arimathea means, "raise that up." Thus every man who possesses an addition of faith and knowledge, and who is augmented by the modes of virtue, and who has stripped away from himself every [1376D] deception arising from material things, is a spiritual Joseph, able to receive the body of Christ and bury it properly, placing it in the niche that faith has hewn in his heart, by grace making his own body like the body of Christ, and *the members* of his body *as instruments of righteousness to God* for sanctification, placing the body's senses in service to the soul, according to the innate law of natural contemplation in the spirit. As for the soul itself, he balances its powers [1377A] for the fulfillment of virtue, and, having subjected both the soul and its powers to the commandments of God, he demonstrates that these commandments are the natural activities of the soul. And through his fixed and immovable habit of virtue, he is raised up to understand and receive the more divine principles hidden in the commandments; and, as if in a kind of shroud, he places, together with the spiritual principles of this present age, the Primal Word, *from whom, and through whom, and to whom are all things.* The one who so maintains this beautiful and good order of things is a Joseph, secretly burying the mystical body of Christ.

Ἄλλο εἰς τὸ αὐτὸ θεώρημα

3 Καὶ ἔτι συντόμως εἰπεῖν, ὁ πράξει καὶ θεωρίᾳ τοὺς περὶ τοῦ σταυροῦ τοῖς ἀκούουσι θαυμαστῶς λόγους ἀποδιδούς [see 1 Cor 1:18], οὗτος Ἰωσὴφ μὲν γέγονεν ἄλλος διὰ τῆς προσθήκης τῶν κατὰ τὴν θεωρίαν ἀγαθῶν εἰς γνῶσιν ἐπαυξήσας πνευματικήν, "Ἀριμαθαῖος" δὲ διὰ τῆς γνησίας τῶν ἀρετῶν οἰκειότητος κατὰ τὴν πρᾶξιν πᾶσαν τῶν ὑλικῶν ἑαυτοῦ περιτεμὼν[5] τὴν προσπάθειαν.

Ἄλλο θεώρημα εἰς τὸ αὐτό

4 Σταυροῦσι δὲ πάλιν τὸν Χριστὸν οἱ βλασφήμως τοὺς περὶ τῆς ἐνσωματώσεως τοῦ Θεοῦ διδάσκοντες λόγους, ἐνταφιάζει δὲ πάλιν ὁ τοὺς περὶ τῆς σαρκώσεως τοῦ Θεοῦ λόγους μετὰ παῤῥησίας πᾶσιν εὐσεβῶς ἀνακηρύττων.

Ambiguum 55

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Κἂν Νικόδημος ᾖς ὁ νυκτερινὸς θεοσεβής [John 19:39–42], μύροις αὐτὸν ἐνταφίασον.

2 Νικόδημός ἐστιν, νυκτερινὸς θεοσεβὴς καὶ μύροις τὸ σῶμα τοῦ Χριστοῦ ἐνταφιάζων, ὁ κατὰ διάνοιαν μὲν ἐῤῥω-

Another contemplation of the same passage

And, again, to speak concisely, the one who by practice and contemplation [1377B] wondrously transmits to his listeners the principles concerning the cross, has become another Joseph, augmenting his spiritual knowledge by the addition of the good things acquired from contemplation. And he will be "of Arimathea" when, through genuine familiarity with the virtues actualized in practice, he cuts away from himself every attachment to material things. 3

Another contemplation of the same passage

On the other hand, those who blasphemously teach the principles concerning God's embodiment crucify Christ, but whosoever proclaims the principles of God's incarnation with boldness and piety to all, places Christ in the tomb. [1377C] 4

Ambiguum 55

From Saint Gregory's same oration On Pascha, on the words:

> And if you are a Nikodemos, pious by night, bury Him with perfumed oils.[1]

A Nikodemos, pious by night and preparing Christ's body for burial with perfumed oils, is he who has great 2

μένος εἰς τὴν ἐπίγνωσιν τοῦ Χριστοῦ, τὴν δὲ τῆς πράξεως τῶν ἐντολῶν φιλοτιμίαν, ὡς δειλός, διὰ τὸν φόβον τῶν Ἰουδαίων (λέγω δὲ τῶν παθῶν ἢ τῶν δαιμόνων τὰς προσβολάς) φειδοῖ τῆς σαρκὸς παραιτούμενος, ᾧ μέγα πρὸς ἀποδοχὴν κἂν τὸ καλὰ φρονεῖν περὶ Χριστοῦ καὶ μὴ βλασφήμους προΐεσθαι λόγους.

Ambiguum 56

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Κἂν Μαρία τις ᾖς, κἂν ἡ ἄλλη Μαρία, κἂν Σαλώμη, κἂν Ἰωάννα, δάκρυσον ὀρθρία. Ἴδε πρώτη τὸν λίθον ἠρμένον, τυχὸν δὲ καὶ τοὺς ἀγγέλους καὶ Ἰησοῦν αὐτόν [see Mt 28:1–10; Mk 16:1–12; Lk 24:1–10; John 20:1–17].

2 *Μαρία* ἡ πρώτη, ἐξ *ἧς ἐκβέβληκεν* ὁ Λόγος *ἑπτὰ δαιμόνια* [Mk 16:9], ἐστὶ πᾶσα ψυχὴ πρακτική, διὰ τοῦ λόγου τῶν εὐαγγελικῶν ἐντολῶν τῆς περὶ τὸν αἰῶνα τοῦτον καθαρθεῖσα πτοήσεως. Ἑβδοματικὸς γὰρ οὗτος ὁ αἰών, τῇ εἰς ἑαυτὸν τοῦ χρόνου περιελίξει πληρούμενος, οὗτινος ἐλευθεροῖ τοὺς ἑαυτοῦ θιασώτας ὁ Λόγος, πάντων[1] αὐτοὺς ὑπεράνω τιθεὶς τῶν ὑπὸ χρόνον. *Ἡ δὲ ἄλλη Μαρία* [Mt 28:1] ἐστὶ πᾶσα ψυχὴ θεωρητική, διὰ γνώσεως ἀληθοῦς

strength of mind to recognize Christ, but who shows undue consideration for the flesh through cowardly fear of the Jews (by which I mean the assaults of the passions or the demons), and loses his resolve to practice the commandments. For such a one it must be reckoned a great thing simply that he thinks good thoughts about Christ, and does not utter blasphemous words.

Ambiguum 56

From Saint Gregory's same oration On Pascha:

> And if you are a Mary, or the other Mary, or a Salome, [1377D] or a Joanna, shed tears at dawn. Be first to cast your eyes on the stone taken away, and perchance you will see the angels and Jesus Himself.[1]

2 The first *Mary*, from *whom* the Word *cast out seven demons*, is every soul engaged in ascetic practice, having been cleansed from the disquiet of this age through the word of the Gospel's commandments. For this age is divided into seven periods, being completed when time winds its way back to itself,[2] [1380A] and it is from this that the Word delivers His disciples, placing them above all things subject to time. *The other Mary* is every contemplative soul, which in

τὴν πρὸς τὸν Λόγον κατὰ χάριν κτησαμένη συγγένειαν. Σαλώμη δέ ἐστιν, ἥτις ἑρμηνεύεται "εἰρήνη" ἢ "πληρεστάτη," πᾶσα ψυχὴ διὰ μὲν τῆς ἀποβολῆς τῶν παθῶν εἰρηνεύουσα, καὶ τῇ περιουσίᾳ τῶν πρακτικῶν ἀρετῶν *τὸ φρόνημα τῆς σαρκὸς* καθυποτάξασα *τῷ νόμῳ* τοῦ Πνεύματος [Rom 8:6–7], διὰ δὲ τῆς πληρώσεως τῶν κατὰ θεωρίαν πνευματικῶν νοημάτων τὴν τῶν ὄντων γνῶσιν κατὰ τὸ δυνατὸν σοφῶς περιλαβοῦσα. Ἰωάννα δέ ἐστιν, ἥτις ἑρμηνεύεται "περιστερά," τὸ πρᾶον ζῶον καὶ ἄχολον καὶ πολύγονον, πᾶσα ψυχὴ διὰ πραότητος τὸ ἐμπαθὲς ἀποθεμένη, καὶ τὴν ἐν γνώσει πολυγονίαν τοῦ πνεύματος διάπυρον ἔχουσα. Αὗται δὲ δακρύουσιν ὄρθριαι, τουτέστι δάκρυα προχέουσι γνωστικά, ζητοῦσαι τὸν πάσης ἀρετῆς τε καὶ γνώσεως ἀρχικώτατον Λόγον. Καὶ πρῶτον ὁρῶσι *τὸν λίθον ἐκ τῆς θύρας ἠρμένον τοῦ μνημείου* [John 20:1; Mk 16:3; Lk 24:2], τουτέστι τὴν ἐπικειμένην *τῇ καρδίᾳ* τῆς ἀσαφείας τοῦ Λόγου *πώρωσιν* [see Mk 3:5; Eph 4:18]· εἶτα τοὺς ἀγγέλους, τουτέστι τοὺς ἐν πνεύματι τῶν ὄντων φυσικοὺς λόγους, σιωπῇ κηρύττοντας τὸν παναίτιον Λόγον.

Ἄλλο θεώρημα εἰς τοὺς ἀγγέλους

3 Ἢ τοὺς λόγους τῆς ἁγίας Γραφῆς, τὴν περὶ τοῦ Χριστοῦ ὡς Θεοῦ καὶ ἀνθρώπου, ἤγουν τὴν περὶ θεολογίας καὶ οἰκονομίας, τρανοτέραν αὐταῖς παρεχομένους ἔννοιαν. *Ἕνα* γὰρ φησὶν ὁ λόγος αὐτὰς ἑωρακέναι *πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσί* [John 20:12]. "Πρὸς τῇ κεφαλῇ" γὰρ εἶναι τὸν τῆς θεολογίας λόγον διὰ τὴν θεότητα τοῦ

true knowledge has acquired kinship with the Word through grace. Salome, which means "peace" or "plenitude," is every soul that has attained peace through the rejection of the passions, and which through its abundance of practical virtues has subjected *the mind of the flesh to the law* of the Spirit; and being filled with the spiritual intellections of contemplation, it wisely comprehends, as much as possible, the knowledge of beings. Joanna, which means "dove"—a meek, guileless, and fecund creature[3]—is every soul that through meekness has expelled the passions, [1380B] and the fecundity of whose spirit is ablaze with knowledge. It is such as these who shed tears at dawn, that is, who pour forth tears of knowledge as they seek the Word, who is the supreme sovereign of all virtue and knowledge. And they are the first to see *the stone removed from the entrance of the tomb,* that is, the *hardness*[4] that lies heavily *on the heart* and which obscures the Word; and they see angels, that is, they see in spirit the natural principles of beings, which silently proclaim the Word who is the cause of all.

Another contemplation of the angels

3 Or they are the words[5] of Sacred Scripture, furnishing the women with a clearer notion concerning Christ as God and man, that is, concerning theology and economy. [1380C] For Scripture says that the women saw *one angel at the head, and another at the feet*—"at the head" signifies the principle of theology concerning the divinity of Christ, and "at the feet"

Χριστοῦ, "πρὸς δὲ τοῖς ποσὶ" τὸν τῆς οἰκονομίας διὰ τὴν σάρκωσιν, καὶ Χριστοῦ μὲν "κεφαλὴν" τὴν θεότητα αὐτοῦ, "πόδας" δὲ τὴν ἀνθρωπότητα αὐτοῦ λέγων τις τοῦ εἰκότος οὐχ ἁμαρτήσεται.

Ἄλλο θεώρημα εἰς τοὺς αὐτούς

4 Ἢ τυχὸν τὰς κατὰ συνείδησιν περὶ τὸν λόγον τῆς εὐσεβείας κινήσεις εἶναι τοὺς ἀγγέλους, διὰ τὴν παντελῆ τῆς κακίας τε καὶ ἀγνωσίας ἀποβολήν, κηρύττουσας αὐταῖς νοητῶς τοῦ ποτὲ διὰ κακίαν ἐν αὐταῖς νεκρωθέντος Λόγου τὴν ἀνάστασιν. Καὶ τέλος αὐτὸν ὁρῶσι τὸν Λόγον διαῤῥήδην αὐταῖς ἐμφανιζόμενον, συμβόλων δίχα καὶ τύπων, καὶ πληροῦντα χαρᾶς νοητῆς τὰς νοερὰς αὐτῶν χωρήσεις [Mt 28:9–10; John 20:14–18].

Ambiguum 57

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Γενοῦ Πέτρος ἢ Ἰωάννης· ἐπὶ τὸν τάφον ἐπείχθητι, ἀντιτρέχων, συντρέχων, τὴν καλὴν ἅμιλλαν ἁμιλλώμενος [John 20:3–8].

2 Πέτρος μέν ἐστι πᾶς ἄνθρωπος τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως κατὰ τὴν ἀναστροφὴν τοῦ βίου κτησάμε-

signifies the principle of the economy pertaining to the Incarnation; and if someone were to say that the "head" of Christ is His divinity, whereas the "feet" are His humanity, he would not be wide of the mark.[6]

Another contemplation of the same

Or perhaps the angels are the stirrings within the conscience concerning the principle of piety, owing to the complete rejection of evil and ignorance—stirrings that intelligibly proclaim to the women the resurrection of the Word, who because of evil had once lain dead within them. And [1380D] finally they see the Word Himself clearly appearing to them, without symbols or figures, and filling the receptive capacities of their intellect with spiritual joy. 4

Ambiguum 57

From Saint Gregory's same oration On Pascha:

> Become a Peter or a John, and hasten to the tomb, running in rivalry, running in tandem, contesting for superiority in this beautiful contest.[1]

Peter is every man who has acquired the foundation of faith in Christ throughout the course of his life. John, on the 2

νος· Ἰωάννης δὲ ὁ διὰ πραότητα πολλὴν καὶ τὴν ἐκ ταύτης ἀκραιφνῆ καθαρότητα τῆς καρδίας ἀγαπώμενος τῷ Λόγῳ, καὶ διὰ τοῦτο *τοὺς τῆς σοφίας καὶ τῆς γνώσεως θησαυροὺς* πιστευόμενος [Col 2:3], καὶ *τῇ ἐπὶ τὸ στῆθος ἀναπτώσει ἐξ* αὐτῆς τοῦ Λόγου τῆς κρυφίας θεότητος τὴν τῆς θεολογίας κομισάμενος δύναμιν [see John 13:23, 25; 19:26; 21:7, 20]. "Ἀντιτρέχουσι" δὲ ἀλλήλοις οὗτοι, ὁ μὲν κατὰ τὴν ἐνάρετον πρᾶξιν τὴν τοῦ ἑτέρου θεωρίαν νικῆσαι φιλονεικῶν, ὁ δὲ κατὰ τὴν γνωστικὴν θεωρίαν τὴν πρᾶξιν τοῦ ἄλλου παραδραμεῖν ἐπειγόμενος. "Συντρέχουσι" δὲ κατὰ τὴν πρόθεσιν ἀλλήλοις, ἑκάτερος κατὰ τὸ ἴσον περὶ τὸ οἰκεῖον ἀγαθὸν εὐοδούμενος.

Ἄλλο θεώρημα εἰς τοὺς αὐτούς

3 Πέτρος πάλιν δέ ἐστι καὶ Ἰωάννης ἕκαστος ἄνθρωπος Θεῷ πλησιάζειν ἠξιωμένος, καὶ τὸ μὲν πρακτικὸν τῆς ψυχῆς, οἷόν τινα Πέτρον, τὸ δὲ θεωρητικόν, οἷόν τινα Ἰωάννην, ἀλλήλοις κατὰ τὸν λόγον ἔχων συντρέχοντα, δίχα τῆς θατέρου πρὸς τὸ ἕτερον ὑπερβολῆς καὶ ἐλλείψεως· καὶ πάλιν ἀλλήλοις κατὰ τὴν πρόθεσιν ἀντιτρέχοντα τῷ περὶ ἑκάτερον ἄκρῳ παραδραμεῖσθαι θάτερον ὑπὸ θατέρου νομίζεται.

other hand, is he who is beloved by the Word for his great meekness, [1381A] and for the unmixed purity of heart that this produces. This is why he is entrusted with *the treasures of wisdom and knowledge,* and by *reclining on the breast* obtains from the hidden divinity of the Word the power to speak theologically.[2] And these two "run in rivalry" with each other—the former, with his virtuous practice striving to triumph over the latter's contemplation, while the latter, with his cognitive contemplation, hastens to overtake the practice of the former. Yet "they run in tandem" according to their common aim and purpose, each man advancing equally well in accordance with the good that is proper to him.

Another contemplation of Peter and John

3 Again, Peter and John signify any [1381B] person who has been found worthy to draw near to God, running in tandem with reason, either through the soul's capacity for practical activity, like a kind of Peter, or through the contemplative part, like John, without either one being excessive or deficient with respect to the other. And, again, they are seen to run as rivals with respect to their aim and purpose, so that each one seeks to surpass the farthest point attained by the other.

Ambiguum 58

Ἐκ τοῦ αὐτοῦ, εἰς τό·

> Κἂν ὡς Θωμᾶς ἀπολειφθῇς τῶν μαθητῶν οἷς Χριστὸς ἐμφανίζεται, ὅταν ἴδῃς, μὴ ἀπιστήσῃς. Κἂν ἀπιστήσῃς, τοῖς λέγουσι πίστευσον. Εἰ δὲ μὴ τούτοις, τοῖς τύποις τῶν ἥλων πιστώθητι [John 20:24–29].

2 Θωμᾶς ἑρμηνεύεται *δίδυμος* [John 11:16, 20:24, 21:2], ὅ ἐστι "δισταγμὸς" ἢ "διστάζων τοῖς λογισμοῖς," καὶ διὰ τοῦτο χωρὶς τῆς τῶν τύπων τῶν ἥλων ψηλαφήσεως μὴ[1] πιστεύων γεγονέναι τοῦ Λόγου τὴν ἀνάστασιν. Θωμᾶς οὖν ἐστι πᾶς διστακτικὸς ἄνθρωπος τὴν τοῦ ἐν αὐτῷ λόγου τῆς ἀρετῆς καὶ τῆς γνώσεως γίνεσθαι δυσκόλως πιστεύων ἀνάστασιν, ὅντινα μόνον αἱ μνῆμαι *τῶν προγεγενημένων*[2] *ἁμαρτημάτων* [Rom 3:25], ἀπαθῶς τυπούμεναι κατὰ διάνοιαν, πείθουσι τοῦ ἐν αὐτῷ θείου Λόγου δέξασθαι τὴν ἀνάστασιν καὶ ὁμολογῆσαι *αὐτὸν Κύριον καὶ Θεόν* [John 20:28]· Κύριον μὲν ὡς τῆς κατὰ πρᾶξιν τελειότητος νομοθέτην, Θεὸν δὲ ὡς τῆς κατὰ τὴν θεωρίαν παντελοῦς μυσταγωγίας ὑφηγητήν. Ἀπαθὴς δὲ μνήμη ἐστὶ τῶν προγεγενημένων τύπωσις ἡ χωρὶς ἡδονῆς καὶ λύπης περὶ πρᾶξιν καὶ λόγον ἐγγινομένη τῇ ψυχῇ περὶ τῶν ἰδίων ἔργων ἢ νοημάτων διάγνωσις, τύπους, ἀλλ' οὐ τρήσεις

Ambiguum 58

From Saint Gregory's same oration On Pascha, on the words:

> And even if, like Thomas, you should happen to be absent from the group of disciples to whom Christ appears, do not doubt Him when at last you see Him. And should you doubt, believe in those who speak to you of Him. And if not them, then believe the marks of the nails.[1] [1381C]

Thomas means *double*, which signifies "doubt," or a person who is of "doubtful mind," which is why he would not believe in the resurrection of the Word until he had touched the marks of the nails. Thomas therefore is every doubting man who finds it difficult to believe that the resurrection of virtue and knowledge of the Word takes place within him. For such a man, only the memories *of his former sins*, imprinted in his mind without any trace of passion, can persuade him to accept the resurrection of the divine Word within him, and to confess Him as *Lord and God*. As Lord, because He establishes the law of perfection through the practical life; and as God, because He is the guide to complete initiation into contemplation. A dispassionate memory is the imprint of what took place in the past; it is the soul's awareness of its own deeds and thoughts, experienced without any sensation of either pleasure or pain with respect to its activity or motivation; as such it preserves the 2

ἔχουσα τῶν τραυμάτων διὰ τὴν ἐγγενομένην ἀπάθειαν συνουλωθέντων.

Ἄλλο θεώρημα εἰς τὸ αὐτό

3 Ἢ πάλιν "ἧλοι" τυγχάνουσιν οἱ κατὰ τὴν πρακτικὴν φιλοσοφίαν τρόποι τῶν ἀρετῶν, προσηλωμένην μετὰ πόνου τῷ θείῳ φόβῳ κρατοῦντες τῆς ψυχῆς τὴν διάθεσιν, οὓς οἱ ἀπαθεῖς καὶ ἁπλοῖ καὶ ἄῤῥητοι τῆς γνώσεως διαδεξάμενοι λόγοι διαπρύσιον βοῶσι τὴν κατὰ τὴν θέωσιν τῆς ψυχῆς γενομένην αὐτῇ τοῦ θείου Λόγου ἀνάστασιν, πιστῶς μαρτυροῦσαν προδεικνύντες τῆς θεοειδοῦς ἕξεως τὴν ἀπάθειαν· ἣν ὁ μὴ παθὼν οὐδ᾽ ἄλλῳ ποτὲ ἀφηγουμένῳ περὶ αὐτῆς πιστεύσειεν, ὥσπερ οὐδὲ Θωμᾶς ταύτην παθοῦσι τὴν ἀνάστασιν τοῖς ἀποστόλοις πρὸ τῆς διὰ τοῦ παθεῖν πείρας ἐπίστευσε λέγουσιν.

Ambiguum 59

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ἂν εἰς ᾅδου κατίῃ, συγκάτελθε [see 1 Pt 3:19]. Γνῶθι καὶ τὰ ἐκεῖ τοῦ Θεοῦ μυστήρια, τίς ὁ λόγος τῆς διπλῆς καταβάσεως.

marks of the wounds, but the wounds inflicted by the original blows have healed owing to the subsequent acquisition of dispassion.[2]

Another contemplation of the same

3 Or, again, "nails" perchance are the modes of the virtues in practical philosophy, painfully nailing the soul's [1384A] disposition to the fear of God. These are superseded by the dispassionate, simple, and ineffable principles of knowledge, which piercingly proclaim the resurrection of the divine Word in the divinization of the soul, showing in advance that this resurrection faithfully bears witness to the dispassion of the deiform state of soul. Whoever has not himself experienced this will never believe another man's account of it, just as Thomas did not believe the resurrection that was experienced and recounted to him by the apostles until he had experienced it himself.

Ambiguum 59

From the same oration On Pascha:

> Should He descend into Hades, descend together with Him. Learn the mysteries of God that take place there, and what is the principle of the double descent.[1] [1384B]

2 Ὁ πνευματικὸς ἄνθρωπος πανταχοῦ γινώσκων ἀχράντως ὑπάρχειν τὸν τοῦ Θεοῦ Λόγον ἕπεται διὰ θεωρίας αὐτῷ, τῆς ἐπὶ πάντα προνοίας μετὰ συνέσεως τὴν ἐπιστήμην δρεπόμενος. Οὕτω καὶ εἰς ᾅδου κατερχομένῳ τῷ Λόγῳ συγκάτεισιν, οὐκ ἐπὶ κακῷ δῆλον, ἀλλ' ἐπὶ τῷ ἐρευνῆσαι καὶ μαθεῖν τὸ μυστήριον τῆς εἰς τὸν ᾅδην τοῦ Θεοῦ καταβάσεως, καὶ τῶν ἐκεῖσε γινομένων τε καὶ ἐπιτελουμένων τὸν ὑπερφυᾶ διδαχθῆναι λόγον.

Ἄλλο θεώρημα εἰς τὸ αὐτό

3 Ἢ πάλιν, ἐπειδὴ "ᾅδης" ἐστὶ πᾶσα ἁμαρτία, ζοφερὰν καὶ ἀειδῆ καὶ διεφθαρμένην τὴν ὑπ' αὐτῆς κρατουμένην ἀπεργαζομένη ψυχήν, ὁ περὶ παθῶν διαλεγόμενος εἰς ᾅδην κατιόντι τῷ λόγῳ τῆς διδασκαλίας συγκάτεισι, τὴν ὑφ' ἑκάστης κακίας νεκρωθεῖσαν ἀρετὴν διὰ τοῦ λόγου ζωοποιῶν καὶ εἰς ἀνάστασιν ἄγων, καὶ τὰ δεσμὰ τῆς ὑλικῆς προσπαθείας τῶν ψυχῶν ἀνδρικῶς τῷ Λόγῳ συνδιαρρήσσων. Λόγος δὲ τῆς διπλῆς καταβάσεως κατὰ τὸν πρόχειρον νοῦν ἐστι, πρὸς μὲν τὴν πρώτην ἐπιβολήν, τὸ καὶ μετὰ σωμάτων ψυχὰς σῴζειν διὰ πίστεως καὶ ἀγωγῆς βίου καθαρᾶς, ἐπὶ τῆς γῆς, καὶ χωρὶς σωμάτων εἰς τὸν ᾅδην κατελθόντα τὸν Λόγον τὰς ἐκεῖσε τῶν προτετελευτηκότων ψυχὰς διὰ μόνης περιποιεῖσθαι τῆς πίστεως δύνασθαι· πρὸς δὲ τὴν δευτέραν ἐπιβολήν, τὸ καὶ τὴν ἕξιν τῆς κακίας καὶ τὴν ἐνέργειαν ὑπὸ τοῦ Λόγου δέχεσθαι τὴν πρὸς ἀρετὴν καὶ γνῶσιν ἐπάνοδον.

The spiritual man, knowing that the Word of God exists everywhere without suffering defilement, follows him by means of contemplation, intelligently gleaning the science of universal providence. Thus, when the Word descends into Hades, he descends together with Him, obviously not in pursuit of evil, but in order to search out and understand the mystery of the descent of God into Hades, and to be taught the transcendent principle of what takes place and is performed there. 2

Another contemplation of the same

Or, again, since "Hades" is every sin—which darkens, disfigures, and corrupts every soul in its power—whoever [1384C] enters into dialogue concerning the passions descends into Hades together with the word of his teaching, vivifying through his word every virtue deadened by evil and leading it to resurrection, and, together with the Word, vigorously breaks the bonds of material attachment with which souls are shackled. The reason for the double descent, in its most basic sense, according to the first interpretation, is that the Word is able on earth to save embodied souls through their faith and purity of life, and when He descends below the earth, He is able to save the souls of the previously departed through their faith alone. According to the second interpretation, it means that the habitual propensity for vice and its actuality in the soul can be restored to [1384D] virtue and knowledge by the Word. 3

Ambiguum 60

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Κἂν εἰς οὐρανοὺς ἀνίῃ, συνάνελθε. Γενοῦ μετὰ τῶν παραπεμπόντων ἀγγέλων ἢ τῶν δεχομένων· ἀρθῆναι ταῖς πύλαις διακέλευσαι [see Ps 23(24):7, 9].

2 Ὁ διὰ πολλὴν περιουσίαν γνώσεως καὶ τὴν τοῦ Πνεύματος τοῦ ἁγίου πλουσίαν μετοχὴν τὸν περὶ προνοίας ἀρκούντως κατὰ τὸ δυνατὸν περαιώσας λόγον, καὶ τὴν κατ' αὐτὸν ἐπιστήμην περιλαβὼν εἰς οὐρανοὺς ἀπὸ γῆς ἀνιόντι τῷ Λόγῳ συνάνεισι, τὴν πάντων τῶν προνοουμένων φύσιν, ὁρατῶν τε καὶ ἀοράτων, μετὰ τῶν κατ' αὐτὴν λόγων γνωστικῶς διαπεράσας, καὶ εἰς τὴν οὐδ' ὅλως τὴν οἱανοῦν φορὰν ἢ κίνησιν ἔχουσαν (πρὸς ἣν ἠπείγετο μάλιστα διὰ παντὸς λόγου τε καὶ τρόπου) λῆξιν ἀναληφθείς, ἀπὸ τῶν παραπεμπόντων, ὥσπερ ἀγγέλων τινῶν, τῶν ἐν τοῖς οὖσι τῆς προνοίας λόγων ἐπὶ τὴν τῶν ὑποδεχομένων ἀρρήτων τῆς θεολογίας λόγων τε καὶ μυστηρίων χώραν ἀναγόμενος, καὶ ταῖς κατὰ μέρος ἀναβάσεσιν ὑψηλοτέρας ποιῶν πρὸς ὑποδοχὴν τοῦ "θεαρχικωτάτου Λόγου τὰς νοερὰς τῆς ψυχῆς πύλας."

Ἄλλο θεώρημα εἰς τὸ αὐτό

3 Καὶ ἑτέρως δὲ πάλιν ἀνιόντι τῷ Λόγῳ συνάνεισιν ὁ ἀπὸ τῶν κατ' ἀρετὴν τρόπων τῆς πρακτικῆς φιλοσοφίας, ὥσπερ

Ambiguum 60

From the same oration On Pascha:

> Should He ascend into the heavens, ascend with Him. Join the angels who are accompanying or receiving Him; command the gates to be opened.[1]

2 Whosoever, through plentiful abundance of knowledge and rich participation in the Holy Spirit, has adequately attained (to the extent that this is possible) the principle concerning providence, and has grasped the science of it, ascends from earth to the heavens together with the ascending Word, since cognitively [1385A] he has traversed the nature of all things that come under the care of providence, visible and invisible, together with the principles pertaining to that nature; and having ascended to the final state, which itself is absolutely devoid of any kind of carrying or motion (and to which he was moving through every principle and mode), he is lifted up by the accompanying principles of providence in beings, as if by escorting angels, to the realm of the ineffable principles and mysteries of theology that receive him, and by means of his various ascensions he enlarges the spiritual gates of his soul to receive the "most supremely divine Word."[2]

Another contemplation of the same passage

3 And again, contemplating this differently, while the Word ascends, together with Him ascends the man who is

ἀπό τινος γῆς, εἴς τινας οὐρανοὺς τοὺς κατὰ θεωρίαν πνευματικοὺς τῆς γνώσεως[1] τῷ ἀνατατικῶς ἕλκοντι θείῳ συνυψούμενος Λόγῳ.

Ἄλλο θεώρημα εἰς τὸ αὐτό

4 Καὶ μυστικώτερον ἔτι περὶ τούτων εἰπεῖν, ὁ δυνάμενος ἀπὸ τῆς κατὰ τὴν οἰκονομίαν γνώσεως, ἀφ᾽ ἧς ὁ τῆς σαρκὸς τοῦ Λόγου κόσμος γέγονε παρὰ τῷ Πατρί, εἰς τὴν τῆς *πρὸ τοῦ τὸν κόσμον* τῆς τοῦ Λόγου σαρκὸς[2] *εἶναι παρὰ τῷ Πατρὶ δόξης* ἔννοιαν ἀναχθῆναι [John 17:5], κατ᾽ ἀλήθειαν οὗτος συνανῆλθεν εἰς οὐρανοὺς τῷ δι᾽ αὐτὸν ἐπὶ γῆς κατελθόντι Θεῷ καὶ Λόγῳ, πληρώσας τῆς ἀνθρώποις χωρητῆς κατὰ τὸν αἰῶνα τοῦτον γνώσεως τὸ μέτρον, καὶ γενόμενος τοσοῦτον Θεὸς ὅσον ἐκεῖνος ἄνθρωπος, τῷ ὑψωθῆναι τοσοῦτον ταῖς θείαις ἀναβάσεσι διὰ τὸν Θεόν, ὅσον διὰ τὸν ἄνθρωπον ὁ Θεὸς πρὸς τὸ ἔσχατον τῆς ἡμετέρας φύσεως ἑαυτὸν ἀτρέπτως *κενώσας* κατελήλυθεν [Phlp 2:7].

exalted together with the Word, who is lifting him upward from the ways of practical philosophy, as if from a kind of earth, to something like [1385B] the heavens, that is, the spiritual heavens of contemplative knowledge.

Another contemplation of the same passage

4 And to disclose a greater secret about these things: whosoever is able to be lifted up from the knowledge concerning the dispensation, that is, from the Word's world of flesh made by the Father, to the intellection of the *glory* of the Word's flesh *with the Father before the world was made,* has truly ascended into the heavens together with God the Word, who for his sake descended to earth. Such a man has reached the limit of knowledge that human beings can contain in this present age, for he has become God to the degree that God has become man, for man has been guided by God, [1385C] through the stages of divine ascent, into the highest regions, to the same degree that God has descended down to the farthest reaches of our nature, emptying Himself without change.

Ambiguum 61

Τοῦ αὐτοῦ, ἐκ τοῦ εἰς τὴν Καινὴν Κυριακὴν λόγου, εἰς τό·

> Ἐγκαινίζεται δὲ *ἡ σκηνὴ τοῦ μαρτυρίου,* καὶ λίαν πολυτελῶς, ἣν Θεὸς παρέδειξε καὶ Βεσελεὴλ ἐτελείωσε καὶ Μωϋσῆς ἐπήξατο [Ex 25:8–27:21, 36:1–38:26; Nm 7:1–11].

2 Πολύτροπον ὄντα τὸν κατὰ τὴν σκηνὴν ἀναγωγικὸν τῆς θεωρίας λόγον ἐπὶ τοῦ παρόντος, ὡς ἔλαβεν αὐτὸν ὁ διδάσκαλος καὶ ἡμεῖς θεωρήσωμεν αὐτόν. Σκηνὴ τοιγαροῦν τοῦ μαρτυρίου ἡ μυστηριώδης ἐστὶν οἰκονομία τῆς τοῦ Θεοῦ Λόγου σαρκώσεως, ἣν ὁ Θεὸς καὶ Πατὴρ εὐδοκήσας "παρέδειξε," καὶ τὸ Πνεῦμα τὸ ἅγιον διὰ τοῦ σοφοῦ Βεσελεὴλ προτυπούμενον συνεργῆσαν "ἐτελείωσε," καὶ ὁ νοητὸς Μωϋσῆς ὁ τοῦ Θεοῦ καὶ Πατρὸς μονογενὴς Υἱὸς αὐτούργησε, τὴν ἀνθρωπίνην φύσιν ἐν ἑαυτῷ "πηξάμενος" ἑνώσει τῇ καθ' ὑπόστασιν.

Ἄλλο εἰς τὸ αὐτὸ θεώρημα

3 Πλὴν ὅτι καὶ τῆς ὅλης κτίσεως, νοητῆς τε καὶ αἰσθητῆς, ἐστὶν εἰκὼν ἡ σκηνή, ἣν ὁ Θεὸς καὶ Πατήρ, οἷα Νοῦς, ἐνενόησε, καὶ ὁ Υἱός, οἷα Λόγος, ἐδημιούργησε, καὶ τὸ Πνεῦμα τὸ ἅγιον ἐτελείωσε. Καὶ αὖθις τῆς αἰσθητῆς

Ambiguum 61

From Saint Gregory's oration On the New Sunday:

> The *tent of witness* is dedicated—and most magnificently—a tent that God revealed, Bezalel completed, and Moses securely pitched.[1]

2 Seeing that the anagogical interpretation of the tent generates a wide range of meanings on the level of contemplation, let us consider it here as it was understood by the teacher. The tent of witness is the mysterious [1385D] dispensation of the Incarnation of God the Word, which God the Father was pleased to "reveal," and which was "completed" with the cooperation of the Holy Spirit (of whom the wise Bezalel was a type), and which was built by the intelligible Moses, that is, the only-begotten Son of God the Father, who "pitched" human nature within Himself by a union according to hypostasis.[2]

Another contemplation of the same

3 But the tent is also an image of the totality of creation, intelligible and sensible, which God the [1388A] Father as Intellect conceived, and which the Son as Word created, and which the Holy Spirit brought to completion. And, in

μόνης φύσεως, καὶ μόνου τοῦ ἀνθρώπου τοῦ ἐκ ψυχῆς ὄντος καὶ σώματος, καὶ μόνης αὖ τῆς ψυχῆς καθ' ἑαυτὴν τῷ λόγῳ θεωρουμένης ἐστὶν εἰκὼν ἡ σκηνὴ κατὰ τὸν ἑκάστῳ πρέποντα δηλαδὴ θεωρουμένη λόγον.

Ambiguum 62

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἐγκαινίζεται δὲ ἡ βασιλεία Δαβίδ, καὶ οὐχ ἅπαξ, ἀλλὰ χριομένου τὸ πρότερον, καὶ ἀναγορευομένου τὸ δεύτερον [1 Kings 16:13; 1 Chr 11:3, 12:38–40].

2 Ὁμοίως καὶ τὸν μέγαν Δαβὶδ τὸν προφήτην καὶ βασιλέα, πολύσημον[1] ἔχοντα τὸν ἐπ' αὐτῷ τῆς ἀναγωγῆς λόγον, καθ' ὃν ἐπὶ τοῦ παρόντος αὐτὸν ὁ διδάσκαλος ἐθεώρησε, καὶ ἡμεῖς ἐκδεξώμεθα. "Δαβὶδ" τοίνυν ἐστὶ νοητὸς ὁ ἀληθινὸς βασιλεὺς τοῦ Ἰσραὴλ καὶ *ὁρῶντος Θεὸν* [see Gen 32:28–30] Ἰησοῦς Χριστός, κατὰ μὲν τὴν πρώτην αὐτοῦ παρουσίαν, τῇ ἐπινοίᾳ τῆς ἀνθρωπότητος χριόμενος, ὥσπερ ἀλλαχοῦ φησιν ὁ διδάσκαλος, "χρίσας τὴν ἀνθρωπότητα τῇ θεότητι, καὶ ποιήσας ὅπερ τὸ χρίσαν"· κατὰ δὲ τὴν δευτέραν αὐτοῦ καὶ ἔνδοξον ἐπιφάνειαν [see Tit 2:13], ὡς Θεὸς καὶ Κύριος καὶ πάσης κτίσεως βασιλεὺς καὶ ὑπάρχων καὶ ἀναγορευόμενος.

turn, the tent also can be seen as an image solely of sense-perceptible nature, or solely of man as constituted of soul and body, or solely of the soul itself when seen in light of its inner principle, for the tent is an image of these things when it is contemplated in light of the inner principle that is proper to each.

Ambiguum 62

From Saint Gregory's same oration On the New Sunday:

> The kingship of David is inaugurated, and not once but twice, for first he is anointed, and afterward he is proclaimed.[1]

2 Here, too, the anagogical interpretation of the great David, who was a prophet and a [1388B] king, possesses many meanings, so let us attend to the one that the teacher here had in mind. Accordingly, "David" is the true, intelligible king of Israel (who *sees God*), that is, Jesus Christ, who, in His first coming, is anointed in the aspect of His humanity, just as the teacher says elsewhere: "He anointed humanity by His divinity—having created the very thing that He anointed."[2] In His second and glorious manifestation, He is and is proclaimed to be the God, Lord, and King of all creation.

Ambiguum 63

Εἰς τὸν παρόντα λόγον τινὲς ἀποροῦσι φάσκοντες, "Τί δήποτε, φήσας ὁ διδάσκαλος 'ὑπερβαίνειν τὴν ἀναστάσιμον ἡμέραν πάσας τὰς ἐπὶ γῆς ἑορτάς, οὐ τὰς ἀνθρωπικὰς μόνον καὶ χαμαὶ ἐρχομένας, ἀλλ' ἤδη καὶ τὰς αὐτοῦ τοῦ Χριστοῦ καὶ ἐπ' αὐτῷ τελουμένας,' ὥσπερ ἐπιλαθόμενος τῆς ἰδίας ἀποφάσεως, τὴν τῶν ἐγκαινίων ἡμέραν ταύτης ὑπερτίθησιν εἰπών, 'Ὑψηλῶς ὑψηλοτέρα, καὶ θαυμασίας θαυμασιοτέρα,' ὡς ἐκ τούτου νομισθῆναι ἑαυτῷ περιπίπτειν τὸν διδάσκαλον;"

2 Πρὸς ταῦτα λεκτέον, ὡς αὐτὸς ὁ διδάσκαλος ἐν τῷ αὐτῷ λόγῳ μετά τινά φησιν· "Οὐ βούλεταί σε ὁ λόγος ποτὲ ἐν τῷ αὐτῷ μένειν, ἀλλ' ἀεὶ κινητὸν εἶναι, εὐκίνητον, πάντως νεόκτιστον (see 2 Cor 5:17)." Ὥσπερ οὖν τὸν ἐγκαινιζόμενον ὑψηλότερον ἑαυτοῦ γίνεσθαι καὶ θεοειδέστερον ταῖς εἰς ἀρετὴν προκοπαῖς φαιδρυνόμενον γινώσκομεν, οὕτω δὴ καὶ πᾶσαν δι' ἡμᾶς ἐπινοηθεῖσαν ἑορτῆς ἡμέραν ἐν ἡμῖν καὶ δι' ἡμῶν ἑαυτῆς ὑψηλοτέραν γίνεσθαι πιστεύειν ἡμᾶς χρή, τοῦ δι' αὐτῆς σημαινομένου μυστηρίου τὴν οἰκείαν δύναμιν ἐν ἡμῖν πρὸς τελείωσιν ἄγοντος. Εἰκότως οὖν "ὑψηλῆς ὑψηλοτέραν τὴν καινὴν" ὁ διδάσκαλος ἔφη "Κυριακήν," ὡς ἀεὶ τῆς αὐτῆς ἡμῖν συνυψουμένης καὶ ἑαυτὴν ὑπερβαινούσης· οἷα τῆς ἀναστάσεως, λέγω δὲ τῆς πρώτης Κυριακῆς, κρυφίως διὰ τοῦ κατ' αὐτὴν

Ambiguum 63

With respect to this same oration, some are puzzled, saying: "Why did the teacher say that [1388C] 'the day of the Resurrection surpasses all the feasts celebrated on earth, and not simply human feasts, which are inspired by base motivations, but also those celebrated in the name of Christ Himself'—and then, as if he had forgotten his own pronouncement, proceed to rank the 'New Sunday' higher than the Resurrection, when he said: 'This day is more sublime than that one, and more marvelous than it too'? From this, one would think that the teacher is contradicting himself."[1]

2 To these concerns it must be said that the teacher himself, a few lines later in the same oration, says: "These words do not mean that you should remain permanently in the same state, but that you should be constantly moving, improving, a completely new creation."[2] [1388D] And just as we know that a person who has been renewed becomes more sublime and godlike than himself, beaming with joy from his progress in virtue, so too must we believe that every sacred feast established for our sake becomes—in us and through us—more sublime than itself, because through our faithful celebration the mystery signified through the feast acquires its proper power to lead us to perfection. It is therefore likely that the teacher said that the "New Sunday" was "more sublime than the sublime,"[3] since it is always attaining greater sublimity among us, and so surpasses itself. In other words, the Resurrection—by which I mean the First Sunday—through the mystery that it conceals, grants

μυστηρίου πάσης προσύλου μόνον φαντασίας παντάπασι καθαρεύουσαν ζωὴν δωρουμένης τοῖς οὕτω τὸ κατ' αὐτὴν πνευματικῶς ἐπιτελοῦσι μυστήριον, τῆς δὲ νέας Κυριακῆς πρὸς τούτοις καὶ πάσης αὐτοὺς ἐν μετουσίᾳ ποιούσης τῆς ὧν ἡ πρὸ αὐτῆς ἀπήρξατο θείων ἀγαθῶν ἀπολαύσεως.

Ἄλλο θεώρημα εἰς τὸ αὐτό

3 Εἰ δέ τῳ πιστὸν εἶναι δοκεῖ τὸ λεγόμενον, φασὶ τὴν μὲν πρώτην Κυριακὴν τύπον εἶναι τῆς κατὰ τὴν προαίρεσιν εἰς ἀρετὴν ἀναστάσεως, τὴν δὲ δευτέραν τῆς κατὰ προαίρεσιν ἕξεως εἰς γνῶσιν τελειότητος.

Ἄλλο θεώρημα εἰς τὸ αὐτό[1]

4 Καὶ αὖθις τὴν μὲν πρώτην Κυριακὴν τῆς μελλούσης φυσικῆς ἀναστάσεως καὶ ἀφθαρσίας εἶναι σύμβολον, τὴν δὲ δευτέραν τῆς κατὰ χάριν μελλούσης θεώσεως φέρειν εἰκόνα. Εἰ τοίνυν τῆς μὲν καθαρευούσης κακῶν ἕξεως ἡ τῶν ἀγαθῶν ἀπόλαυσίς ἐστι τιμιωτέρα, τῆς δὲ κατ' ἀρετὴν ὑγιοῦς προαιρέσεως ἡ[2] ἕξις τῆς κατὰ τὴν ἀληθῆ γνῶσιν τελειότητος, καὶ τῆς φυσικῆς ἀφθαρσίας ἡ ἐν χάριτι πρὸς τὸν Θεὸν κατὰ τὴν θέωσιν μεταποίησις, ὧν ἡ μὲν πρώτη Κυριακὴ φέρει τύπον, ἡ δὲ δευτέρα τυγχάνει σύμβολον, εἰκότως "ὑψηλῆς ὑψηλοτέραν" ἀγόμενος Πνεύματι, τὴν καινὴν ὁ διδάσκαλος ἔφη Κυριακήν.

to those who spiritually celebrate this mystery [1389A] solely a life cleansed of all fantasies related to matter, whereas the New Sunday makes its celebrants participate in the complete enjoyment of divine blessings, to which the previous Sunday had led the way.

Another contemplation of the same difficulty

3 If this interpretation should seem credible to anyone, he should know that the First Sunday is also said to be a type of resurrection in virtue in accordance with our free choice, whereas the Second is a type of a permanent habit of mind acquired by free choice and leading to the knowledge of perfection. [1389B]

Another contemplation of the same difficulty

4 Again, the First Sunday is a symbol of our future, natural resurrection and incorruptibility, whereas the Second conveys an image of the future divinization that we shall receive by grace. If, then, the enjoyment of blessings is more precious than a habit of mind cleansed of the vices; and if a habit of mind possessing perfection in true knowledge is more precious than the healthy exercise of free choice inclining to virtue; and if the transformation in grace to God in divinization is more precious than natural incorruptibility—and if, of these, the former are imaged by the First Sunday, whereas the latter are symbolized by the Second—then it stands to reason that the teacher, being guided by the Spirit, said that the New Sunday was "more sublime" than the "sublime" Sunday of the Resurrection. [1389C]

Ambiguum 64

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Μισῶ καὶ τὴν δι' ἀέρος συνήθειαν.

2 Πρὸς γυναῖκας, καὶ μάλιστα τὸν μονήρη βίον ἐπανῃρημένας, πολὺν περὶ κατορθώσεως ἠθῶν ἀποτείνας λόγον δι' ἐμφάσεως ὁ διδάσκαλος ἠπίως, οἶμαι, παραινεῖ, μὴ δεῖν τὰς ἀσκουμένας οἴκοθεν θυρίσι κατοπτεύειν τινὰ παντελῶς, καὶ μάλιστα τοὺς παριόντας, ὡς ἂν μὴ λάβοιεν *κέντρα θανάτου* [see 1 Cor 15:55–56] διὰ τῆς ἀκαίρου θεωρίας.

Ambiguum 65

Τοῦ αὐτοῦ ἐκ τοῦ εἰς τὴν ἁγίαν Πεντηκοστὴν λόγου, εἰς τό·

Μιᾶς δεούσης ἡμέρας, ἣν ἐκ τοῦ μέλλοντος αἰῶνος προσειλήφαμεν, ὀγδόην τε οὖσαν τὴν αὐτὴν καὶ πρώτην, μᾶλλον δὲ μίαν καὶ ἀκατάλυτον. Δεῖ γὰρ ἐκεῖσε καταλῆξαι τὸν ἐνταῦθα Σαββατισμὸν τῶν ψυχῶν.

Ambiguum 64

From the same oration On the New Sunday:

> I loathe that intimacy which passes through the air.[1]

2 Addressing himself to women, especially those who had taken up monastic life, and emphatically prolonging his remarks on the question of how they might amend their morals, the teacher recommends, rather gently, as it seems to me, that female ascetics should not gaze intently at someone from the windows of their houses, and certainly not at male passersby, lest through such inappropriate looking they be wounded by the *sting of death*.

Ambiguum 65

From Saint Gregory's oration On Holy Pentecost:

> There was need of one day, which we received from the age to come, which was both the eighth day [1389D] and the first day, or rather a single and perpetual day—for it is necessary that the Sabbath of souls celebrated here should reach its end there.[1]

2 Ὁ ἑπτὰ κατὰ τὴν ἁγίαν Γραφήν, ὡς μὲν ἀριθμὸς μόνον λαμβανόμενος, πολλὴν ἔχει φυσικῶς τὴν ἐπ' αὐτῷ κειμένην τῶν φιλοπονούντων τὰ θεῖα μυστικὴν θεωρίαν. Σημαίνει γὰρ καὶ χρόνον καὶ αἰῶνα καὶ αἰῶνας, κίνησίν τε καὶ περιοχὴν καὶ μέτρον καὶ ὅρον καὶ πρόνοιαν καὶ ἕτερα πολλὰ κατὰ τὸν ἑκάστου λόγον καλῶς θεωρούμενος. Ὡς "ἀνάπαυσις" δὲ μόνον σκοπούμενος καὶ οὕτω πολλὴν ἔχει τὴν ἐπ' αὐτῷ μυσταγωγουμένην γνῶσιν. Ἀλλ' ἵνα μὴ καθ' ἕκαστον διεξιὼν φορτικὸν τὸν λόγον ποιήσωμαι, τὸ δοκοῦν ὑψηλότερον τῶν ἄλλων εἶναι γυμνάσωμεν. Τρεῖς γάρ φασι τρόπους οἱ τῶν θείων ἐπιστήμονες ὁ σύμπας τῆς ὅλης τῶν λογικῶν οὐσιῶν γενέσεως ἔχων θεωρεῖται λόγος, τὸν τοῦ εἶναι, τὸν τοῦ εὖ εἶναι, καὶ τὸν τοῦ ἀεὶ εἶναι. Καὶ τὸν μὲν τοῦ εἶναι πρῶτον κατ' οὐσίαν δεδωρῆσθαι τοῖς οὖσι, τὸν δὲ τοῦ εὖ εἶναι δεύτερον δέδοσθαι κατὰ προαίρεσιν αὐτοῖς ὡς αὐτοκινήτοις, τὸν δὲ τοῦ ἀεὶ εἶναι τρίτον αὐτοῖς κατὰ χάριν πεφιλοτιμῆσθαι. Καὶ τὸν μὲν πρῶτον δυνάμεως, τὸν δὲ δεύτερον ἐνεργείας, τὸν δὲ τρίτον ἀργίας εἶναι περιεκτικόν. Οἷον, ὁ μὲν τοῦ εἶναι λόγος μόνην φυσικῶς ἔχων τὴν πρὸς ἐνέργειαν δύναμιν, αὐτὴν πληρεστάτην δίχα τῆς προαιρέσεως τὴν ἐνέργειαν ἔχειν οὐ δύναται παντελῶς· ὁ δὲ τοῦ εὖ εἶναι αὐτὴν μόνην γνωμικῶς ἔχων τῆς φυσικῆς δυνάμεως τὴν ἐνέργειαν, αὐτὴν ὁλόκληρον τὴν δύναμιν τὸ σύνολον χωρὶς οὐκ ἔχει τῆς φύσεως· ὁ δὲ τοῦ ἀεὶ εἶναι τῶν πρὸ αὐτοῦ καθόλου[1] περιγράφων, τοῦ μὲν τὴν δύναμιν, τοῦ δὲ τὴν ἐνέργειαν, οὔτε φυσικῶς κατὰ δύναμιν τοῖς οὖσιν ἐνυπάρχει παντελῶς,

2 According to sacred Scripture, the number seven, when taken simply as a number, by its nature contains within itself a wealth of mystical contemplation for those who love to labor for divine things. For it signifies time, the age, ages, motion, as well as containment, measure, limit, and providence, and many other things when it is properly contemplated according to the principle of each. But even when it is considered solely as "rest," it contains [1392A] a wealth of knowledge initiated into mysteries. But so as not to render my discourse onerous by going through each of these points in detail, let us examine that which seems to be more sublime than the others. Those possessing perfect knowledge of divine realities say that there are three modes, inasmuch as the total principle of the whole coming into being of rational substances is seen to have the mode of being, of well-being, and eternal-being; and that of being is first given to beings by essence; that of well-being is granted to them second, by their power to choose, inasmuch as they are self-moved; and that of eternal-being is lavished on them third, by grace. And the first contains potential, the second activity, and the third, rest from activity. This means that the principle of being, which by nature possesses only the potential for actualization, cannot in any way possess this potential in its fullness without the faculty of free choice. [1392B] That of well-being, on the other hand, possesses the actualization of natural potential only by inclination of the will, for it does not possess this potential in its totality separately from nature. That of eternal-being, finally, which wholly contains those that precede it (that is, the potential of the one, and the activity of the other), absolutely does not exist as a natural potential within beings, nor does it at all

οὔτε μὴν ἐξ ἀνάγκης τὸ παράπαν θελήσει προαιρέσεως ἕπεται. (Πῶς γὰρ τοῖς ἀρχὴν κατὰ φύσιν καὶ τέλος κατὰ κίνησιν ἔχουσιν οἷόν τε ἐνεῖναι τὸ ἀεὶ ὂν καὶ ἀρχὴν καὶ τέλος οὐκ ἔχον;) Ἀλλ' ὅρος ἐστί, στάσιμον ποιῶν τὴν μὲν φύσιν κατὰ τὴν δύναμιν, τὴν δὲ προαίρεσιν κατὰ τὴν ἐνέργειαν, οὐδ' ἑτέρας ἀμείβων παντάπασι τὸν καθ' ὅν ἐστι λόγον, καὶ πᾶσι πάντας αἰῶνάς τε καὶ χρόνους ὁρίζων. Καὶ τοῦτό ἐστιν, ὡς οἶμαι, τυχὸν τὸ μυστικῶς εὐλογημένον Σάββατον, καὶ ἡ μεγάλη τῆς τῶν θείων ἔργων καταπαύσεως ἡμέρα, ἥτις, κατὰ τὴν Γραφὴν τῆς κοσμογενείας, οὔτε ἀρχήν, οὔτε τέλος, οὔτε γένεσιν ἔχουσα φαίνεται, ἡ μετὰ τὴν τῶν ἐν μέτρῳ διωρισμένων κίνησιν τῶν ὑπὲρ ὅρον καὶ μέτρησιν ἔκφανσις, καὶ ἡ μετὰ τὴν τῶν κεχωρημένων καὶ περιγεγραμμένων ποσότητα τῶν ἀχωρήτων καὶ ἀπεριγράφων ἄπειρος ταὐτότης.

3 Ὡς ἂν οὖν ἡ κατὰ προαίρεσιν ἐνέργεια χρήσαιτο τῇ δυνάμει τῆς φύσεως, εἴτε κατὰ φύσιν, εἴτε παρὰ φύσιν, τὸ εὖ ἢ τὸ φεῦ εἶναι τὸ πέρας αὐτὴν ἔχουσαν ὑποδέξεται, ὅπερ ἐστὶ τὸ ἀεὶ εἶναι, ἐν ᾧ σαββατίζουσιν αἱ ψυχαί, πάσης λαβοῦσαι παῦλαν κινήσεως. Ὀγδόη δὲ[2] καὶ πρώτη, μᾶλλον δὲ μία καὶ ἀκατάλυτος ἡμέρα, ἡ ἀκραιφνής ἐστι τοῦ Θεοῦ καὶ παμφαὴς παρουσία, μετὰ τὴν τῶν κινουμένων στάσιν γινομένη, καὶ τοῖς μὲν τῷ τοῦ εἶναι λόγῳ κατὰ φύσιν προαιρετικῶς χρησαμένοις, ὅλου προσηκόντως ὅλοις ἐπιδημοῦντος, καὶ τὸ ἀεὶ εἶναι[3] παρέχοντος διὰ τῆς οἰκείας μετοχῆς, ὡς μόνου κυρίως καὶ ὄντος καὶ εὖ ὄντος καὶ ἀεὶ

follow by necessity from the willing of free choice. (For how is it possible for things, which by nature have a beginning and which by their motion have an end, to possess as an innate part of themselves that which exists eternally and which has neither beginning nor end?) But eternal being is a limit, bringing a halt to nature in terms of its potential, and to free choice in terms of its activity, without in any way changing the principle according to which the one and the other exist, but establishing for all things the limit of all ages and times. And this, [1392C] as it seems to me, is perhaps the mystically blessed Sabbath, the great day of rest from divine works, which, according to the account of the world's creation in Scripture, appears to have neither beginning, nor end, nor created origin, since it is the manifestation of realities beyond limit and measure, sequent to the motion of whatever is limited by measure, and the infinite identity of realities that are uncontained and uncircumscribed, sequent to the quantity of things contained and circumscribed.[2]

3 If, then, voluntary activity makes use of the potential of nature, either according to nature or against nature, it will receive nature's limit of either well-being or ill-being—and this is eternal being, in which the souls celebrate their Sabbath, receiving cessation from all motion.[3] The eighth and the first, or rather, the one [1392D] and perpetual day, is the unalloyed, all-shining presence of God, which comes about after things in motion have come to rest; and, throughout the whole being of those who by their free choice have used the principle of being according to nature, the whole God suitably abides, bestowing on them eternal well-being by giving them a share in Himself, because He alone, properly

ὄντος,[4] τοῖς δὲ παρὰ φύσιν τῷ τοῦ εἶναι λόγῳ γνωμικῶς χρησαμένοις, ἀντὶ τοῦ εὖ τὸ ἀεὶ φεῦ εἶναι κατὰ τὸ εἰκὸς ἀπονέμοντος, ὡς οὐκ ὄντος αὐτοῖς λοιπὸν χωρητοῦ τοῦ εὖ εἶναι, ἐναντίως πρὸς αὐτὸ διακειμένοις, καὶ κίνησιν παντελῶς οὐκ ἔχουσι μετὰ τὴν τοῦ ζητουμένου φανέρωσιν, καθ' ἣν τοῖς ζητοῦσι πέφυκε φανεροῦσθαι τὸ ζητητόν.

Ἄλλο εἰς τὸ αὐτὸ θεώρημα

4 Καὶ πάλιν ἑβδόμη καὶ Σάββατόν ἐστιν ἡ τῶν κατ' ἀρετὴν ἁπάντων τρόπων καὶ τῶν κατὰ θεωρίαν γνωστικῶν λόγων διάβασις. Ὀγδόη δέ ἐστιν ἡ πρὸς τὴν ἀρχὴν καὶ αἰτίαν τῶν πρακτικῶς πεποιημένων καὶ τῶν θεωρητικῶς ἐγνωσμένων κατὰ τὴν χάριν ἀληθὴς μεταποίησις.

Ἄλλη εἰς τὸ αὐτὸ θεωρία

5 Ἔστι μὲν οὖν καὶ αὖθις ἑβδόμη καὶ Σάββατον ἡ τὴν κατ' ἀρετὴν διαδεχομένη πρακτικὴν φιλοσοφίαν ἀπάθεια. Ὀγδόη δὲ καὶ πρώτη ἐστίν, ὡς μία καὶ ἀκατάλυτος, ἡ μετὰ τὴν γνωστικὴν θεωρίαν ἐπιγινομένη σοφία. Καὶ κατ' ἄλλους δὲ τρόπους παντοδαπούς ἐστι δυνατὸν τοῖς τῶν θείων φιλοθεάμοσι τὸν περὶ τῶν τοιούτων ἐκδέχεσθαι λόγον, καὶ πολλάς καλάς τε καὶ ἀληθεῖς ἐφευρεῖν θεωρίας.

speaking, is, and is good, and is eternal; but to those who have willfully used the principle of their being contrary to nature, He rightly renders not well-being but eternal ill-being, since well-being is no longer accessible to those who have placed themselves in opposition to it, and they have absolutely no motion after the manifestation of what was sought, by which[4] what is sought is naturally revealed to those who seek it. [1393A]

Another contemplation of the same difficulty

4 And, again, the seventh day and Sabbath is the passage through all the modes pertaining to virtue and all the principles of knowledge pertaining to contemplation. But the eighth day is the true transformation by grace in relation to the beginning and cause of whatever has been accomplished by practice and understood by contemplation.

Another contemplation of the same difficulty

5 Thus, in turn, the seventh day and Sabbath is the dispassion that in succession follows practical philosophy undertaken according to virtue. But the eighth and the first day, being single and perpetual, is the wisdom that comes about after cognitive contemplation. And through a variety of other modes, lovers of divine visions are able to apprehend the meaning of these things and discover many [1393B] beautiful and true contemplations.

Ambiguum 66

Ἐκ τοῦ αὐτοῦ λόγου, πῶς τὸ *δισσώσατε καὶ τρισσώσατε* [3 Kings 18:34] λαβὼν ὁ διδάσκαλος εἰς τὸ περὶ τῆς ἑβδόμης μυστήριόν φησιν·

> Ὡς δὲ καὶ τὴν ἑβδόμην ἀναστροφὴν Ἠλίου τοῦ προφήτου, τῷ τῆς Σαραφθίας <χήρας[1]> υἱῷ, τὸ ζῆν ἐμπνεύσασαν, καὶ τοῦ αὐτοῦ τὴν ἰσάριθμον κατὰ τῶν *σχιδάκων* ἐπίκλυσιν [see 3 Kings 18:33, 17:21, 18:33–38].

2 Ὁ μακάριος γέρων παρ' ἐμοῦ τοῦτο ἐρωτηθείς, ἔφη· "Κατὰ τοῦτο τυχὸν περὶ τοῦ ἑπτὰ διεξιόντα τὸν διδάσκαλον ἀριθμοῦ τεκμήρασθαι δυνατόν. Πρῶτον μὲν κατὰ τοὺς λεγομένους ἀριθμητικούς. Φασὶ γὰρ ἐκεῖνοι συνίστασθαί τινας ἀριθμοὺς ἐκ δισσουμένων καὶ τρισσουμένων ἑτέρων, τῆς μονάδος τελευταῖον προστιθεμένης." Οἷον ἐκ δισσουμένων μὲν ὁ ξδ' συνίσταται, τῆς μονάδος δισσουμένης μετὰ τῶν ἓξ ἀριθμῶν, προστιθεμένης καὶ τῆς μονάδος, καὶ οὕτως ἡ ἑβδομὰς πληροῦται, οἷον δὶς α' β', δὶς β' δ', δὶς δ' η', δὶς η' ις', δὶς ις' λβ', δὶς λβ' ξδ'. Τούτων οὕτω διαπλασθέντων δι' ἓξ ἀριθμῶν δοκοῦσι συντεθεῖσθαι, ἀλλὰ παραλαμβανομένη τελευταῖον καὶ ἡ μονὰς πληροῖ[2] τὸν ἑπτά, ἐξ ἧς τὴν ἀρχὴν ὁ διπλασιασμὸς εἴληφεν. Οὕτως οὖν κἀνταῦθα τὸν αὐτὸν κανόνα κατασχόντες

Ambiguum 66

From the same oration On Holy Pentecost: On how the teacher understood the command to *do it a second time, and do it a third time* as signifying the mystery of the seventh day, saying:

> Likewise the Prophet Elijah, who stretched himself out seven times on the son of the <widow> from Zarephath, a gesture that breathed life into him, and the equal number of times he drenched the *piles of cleft wood*.[1]

2 When I asked the blessed elder about this,[2] he said, "Here it is perhaps possible to assume that the teacher speaks of the number seven in the following manner: first, in accordance with those who are called mathematicians,[3] for they say that some numbers consist of other numbers that have been multiplied by two or three, with the final addition of the number one." For example, the number sixty-four [1393C] consists of numbers multiplied by two, since the first six numbers are multiplied by two, and with the addition of the number one, we employ seven figures. Thus, $1 \times 2 = 2$, $2 \times 2 = 4$, $4 \times 2 = 8$, $8 \times 2 = 16$, 16×2 is 32, and $32 \times 2 = 64$. These being multiplied in this way, the sum appears to be composed of six units, but with the final addition of the number one, with which the process of multiplication began, the constituent units work out to seven.[4] Using this same general rule, we can derive the number

ἀπαρτίσομεν τὸν ἑπτὰ ἀριθμόν. Φησὶ γάρ, *ἐκχέατε, δισσώσατε καὶ τρισσώσατε* [3 Kings 18:33–34]. Δὶς οὖν μία β', τρὶς β' ἕξ, καὶ ἡ πρώτη μονὰς προστιθεμένη ταῖς[3] ἑξάσιν ἀπαρτίζειν τὸν ἑπτὰ ἀριθμόν. Φασὶ δὲ καὶ συγγένειάν τινα πνευματικὴν κατὰ μυστικὴν θεωρίαν πρὸς τὸν ἑπτὰ ἀριθμὸν ἔχειν τὸν γ' κατὰ τοιόνδε τρόπον, τῷ τὴν πάνσεπτον καὶ προσκυνητὴν παναγίαν[4] Τριάδα διὰ τοῦ γ' σημαίνεσθαι, καὶ πάλιν τὴν αὐτὴν διὰ τοῦ ἑπτά, τῷ τὸν ἑπτὰ ἀριθμὸν παρθένον εἶναι. Τῶν γὰρ ἐντὸς δεκάδος ἀριθμῶν μόνος οὗτος οὔτε γεννᾷ, οὔτε γεννᾶται. Τοῦτο δὲ σαφῶς ἐνδείκνυται διεξιὼν ἐν τῇ βίβλῳ τῶν ἐπῶν περὶ παρθενίας, οὑτωσὶ λέγων, "Πρώτη παρθένος ἐστὶν ἁγνὴ Τριάς."

Ἄλλο θεώρημα εἰς τὸ αὐτό

3 Ἢ καὶ οὕτως. Τῇ ἁγίᾳ Τριάδι μυστικῶς τῷ λόγῳ τὴν αὐτῆς ἐπιθεωρήσας ἐνέργειαν, φημὶ δὲ τὸ ἀγαθόν, ὅπερ τὰς τέσσαρας ἐμφαίνει γενικὰς ἀρετάς, τὸν ἑπτὰ πληρώσεις ἀριθμόν. Τῇ γὰρ ἁγίᾳ καὶ πανυμνήτῳ Τριάδι μυστικῶς τὴν αὐτῆς ἐπιθεωροῦντες ἐνέργειαν τὸν ἑπτὰ παρθένον ἀπαρτίζομεν ἀριθμόν.

seven from the passage cited above, for Scripture says: *Pour water on it, do it a second time, and do it a third time*—accordingly, $1 \times 2 = 2$, $2 \times 3 = 6$, and by adding 1 to 6, the result is 7. They say, moreover, that the number three, when contemplated mystically, has a certain spiritual relation to the number seven, in the following manner. The all-sacred, worshipful, and all-holy Trinity [1393D] is signified by the number three, and again by the number seven, since this number is virgin. For among [1396A] the numbers one to ten, the number seven neither begets nor is begotten.[5] The teacher makes this quite clear in his book of poems on virginity, where he says that the "first virgin is the chaste Trinity."[6]

Another contemplation of the same difficulty

3 Or we may understand it like this: if together with the Holy Trinity your power of reason mystically observes its activity, by which I mean the Good, which very thing manifests the four general virtues, you will arrive at the number seven.[7] For by observing the Holy and all-hymned Trinity together with its activity, we reckon up the virginal number seven. [1396B]

Ambiguum 67

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἰησοῦς δὲ αὐτός, ἡ καθαρὰ τελειότης, οἶδε μὲν τρέφειν ἐν ἐρημίᾳ καὶ πέντε ἄρτοις πεντακισχιλίους, οἶδε δὲ πάλιν καὶ ἑπτὰ τετρακισχιλίους· καὶ τὰ τοῦ κόρου λείψανα ἐκεῖ μὲν δώδεκα κόφινοι, ἐνταῦθα δὲ σπυρίδες ἑπτά. Οὐδέτερον[1] ἀλόγως, οἶμαι, οὐδὲ ἀναξίως τοῦ Πνεύματος [see Mt 14:13–21, 15:32–38; Mk 6:34–44, 8:1–9; Lk 9:10–17; John 6:1–13].

2 Γυμνασθεῖσαν ἤδη πρὸς θεωρητικὴν ἕξιν ἐν τοῖς προλαβοῦσι διὰ πλάτους, ὡς οἷόν τε ἦν, εἰρημένοις τὴν διάνοιαν, πλήθει λόγων αὐτήν, εἰ δοκεῖ, μὴ βαρήσωμεν, δυναμένην λοιπὸν καὶ κατ' ἐπιτομὴν τὴν τῶν θείων ἐπιστημόνως δέχεσθαι θεωρίαν. Οἱ *κρίθινοι* τοιγαροῦν *πέντε ἄρτοι* τοὺς προχείρους τῆς φυσικῆς θεωρίας παραδηλοῦσι λόγους [John 6:9, 13]. Οἱ δὲ τούτοις τρεφόμενοι *πεντακισχίλιοι ἄνδρες* [Mt 14:21] τοὺς περὶ φύσιν μὲν κινουμένους, οὔπω δὲ πάντη τῆς περὶ τὸ παθητικὸν καὶ ἄλογον τῆς ψυχῆς μέρος ἐκκαθαρθέντας σχετικῆς διαθέσεως ἐμφαίνουσι, ὡς νοεῖν δίδωσι τοῖς τῶν τοιούτων λόγων θεάμοσι[2] τὸ[3] ἐκ κριθῆς εἶναι τοὺς ἄρτους, κοινὸν δὲ τοῦτο κτηνῶν τε καὶ ἀνθρώπων εἶδος ὑπάρχει τροφῆς, καὶ τὸ σὺν *γυναιξὶν εἶναι καὶ παισίν* [see Mt 14:21, 15:38], ὅπερ δηλοῖ σαφῶς μὴ τῶν καθ' ἡδονὴν παντελῶς ἐπιθυμιῶν καὶ τῆς

Ambiguum 67

From the same oration On Holy Pentecost:

> Jesus Himself, the pure perfection, knew how to feed five thousand men in the desert with five loaves; and again He knew how to feed four thousand with seven —and, in the former, after they were satisfied, there were *twelve baskets* left over, whereas in the latter there were *seven baskets*. None of these details, as it seems to me, is without a reason or unworthy of the Spirit.[1]

2 Seeing that the preceding considerations have exercised the mind at length in the habit of contemplation, let us not, if you agree, overburden it with a multitude of words, since henceforth it should be able scientifically to receive the contemplation of divine realities with greater concision. Thus, the *five barley loaves* are an allusion to the principles of natural contemplation that are readily accessible to us. The *five thousand men* who were nourished by them indicate those who move closely around nature, [1396C] but who have not yet been completely purified of their tendency to be conditioned by the passionate and irrational part of the soul, which is the sense that these words present to those who contemplate them, inasmuch as the loaves were made from barley, which is a form of nourishment common to beasts and men, and the men were with their women and children, which plainly indicates that they were not

ἀτελοῦς τῶν λογισμῶν νηπιότητος αὐτοὺς ἠλλοτριῶσθαι. Ἡ δὲ *ἐρημός* ἐστιν ὁ κόσμος οὗτος, ἐν ᾧ τοῖς διὰ τῆς φυσικῆς θεωρίας περὶ τὸ θεῖον κινουμένοις τοὺς τῆς φύσεως πνευματικῶς διαθρύπτων λόγους ὁ τοῦ Θεοῦ Λόγος πᾶσαν ἀγαθῶν χαρίζεται πλησμονήν, ὡς δηλοῦσιν οἱ τῶν περισσευμάτων *κόφινοι*, δώδεκα ὄντες τὸν ἀριθμόν.

Θεωρία εἰς τὸ ιβʹ ἀριθμόν

3 Ἐμφαίνει δὲ ὁ δωδέκατος[4] ἀριθμός, ἢ τοὺς κατὰ χρόνον καὶ φύσιν λόγους, ὡς ἐκ πέντε καὶ ἑπτὰ κατὰ σύνθεσιν συμπληρούμενος. Ἑβδοματικὸς γὰρ ὁ χρόνος, ὡς κυκλικῶς κινούμενος, καὶ τὴν πρὸς τὸ κινεῖσθαι προσφυῶς ἔχων ἐπιτηδειότητα, τὴν τῶν ἄκρων ἀπὸ τοῦ μέσου κατὰ τὸν ἀριθμὸν τοῦτον ἴσην ἀπόστασιν. Πενταδικὴ δὲ ἡ φύσις, ὑπὸ τὸν ἀριθμὸν τὸν πέντε πεφυκυῖα τάττεσθαι, διά τε τὴν αἴσθησιν ὑφ' ἣν τελεῖ πενταχῶς διαιρουμένην, διά τε τὸ πλέον τῆς ἁπλῶς λεγομένης ὕλης τῆς τετραχῶς διαιρουμένης ἔχειν τὸ εἶδος. Ἡ φύσις γὰρ οὐδὲν ἄλλο καθέστηκεν οὖσα ἢ ὕλη μετ' εἴδους ἢ ὕλη εἰδοπεποιημένη. Τὸ γὰρ εἶδος τῇ ὕλῃ προστεθὲν φύσιν ἀπεργάζεται.

Ἄλλο θεώρημα εἰς τὸ αὐτό

4 Ἢ τὰς τῶν ὄντων γενητῶν καὶ αἰώνων[5] νοήσεις, ὡς κινουμένων καὶ περιγεγραμμένων, καὶ τὸν τοῦ τί καὶ ποῖον καὶ πῶς εἶναι λόγον ἐπιδεχομένων. Πᾶν γὰρ κινητόν τε

completely estranged from the desire for pleasure and the infantile imperfection of their thoughts. The *desert* is this world, in which the Word of God, by spiritually distributing the principles of nature to those who through natural contemplation are in motion around the Divine, grants them to be completely satisfied with good things, which is indicated by the *baskets* of leftovers, which were twelve [1396D] in number.

Contemplation of the number twelve

3 The number twelve indicates the intelligible principles pertaining to time and nature, since it is brought to completion by the addition of five and seven. For time is sevenfold, moving as it does in a cyclical manner, and possesses a natural affinity for motion, maintaining the extremes at an equal distance from the mean. [1397A] Nature, on the other hand, is fivefold, a number to which it is naturally ordered, both on account of senses, which are divided into five, and because the form that nature takes from what is simply called matter is further divided into four.[2] For nature is nothing other than either matter with form, or informed matter, because when form is added to matter it produces nature.[3]

Another contemplation of the same

4 Or the number twelve signifies the understanding of created beings and ages, insofar as they are subject to motion and circumscription, and are marked by attributes of quiddity, quality, and mode of existence. For everything that is in

καὶ γενητὸν ὑπὸ ἀρχήν,[6] καὶ διὰ τοῦτο πάντως καὶ ὑπὸ χρόνον ἐστί, κἂν εἰ μὴ τὸν κινήσει μετρούμενον. Ἀρχὴν γὰρ ἔχει τοῦ εἶναι πᾶν γενητὸν ὡς ἠργμένον τοῦ εἶναι, καὶ διάστημα, ἀφ' οὗ τοῦ εἶναι ἤρξατο. Εἰ δὲ καὶ ἔστι καὶ κινεῖται πᾶν γενητόν, καὶ ὑπὸ φύσιν πάντως ἐστὶ καὶ χρόνον, τὴν μὲν διὰ τὸ εἶναι, τὸν δὲ διὰ τὸ κινεῖσθαι, δι' ὧν κατὰ συμπλοκὴν ὁ τοῦ δώδεκα κατὰ τὸν ἀποδοθέντα τρόπον συμπληροῦται λόγος.

Ἄλλη θεωρία

5 Ἢ τὴν ἠθικὴν καὶ φυσικὴν καὶ θεολογικὴν φιλοσοφίαν ὁ ἀριθμὸς οὗτος δηλοῖ, ὡς ἐκ τεσσάρων καὶ πέντε καὶ τριῶν συναγόμενος. Τετραδικὴ γὰρ διὰ τὰς τέσσαρας γενικὰς ἀρετάς ἐστιν ἡ ἐν τοῖς πράγμασι κατ' ἦθος ἀκριβὴς φιλοσοφία. Πενταδικὴ δὲ ἡ φυσικὴ θεωρία διὰ τὴν εἰρημένην αἰτίαν, φημὶ δὲ τὴν πενταχῶς κατὰ φύσιν διαιρουμένην αἴσθησιν. Τριαδικὴ δὲ ἡ μυστικὴ θεολογία, διὰ τὰς ὁμοουσίους ἁγίας τρεῖς ὑποστάσεις τῆς παναγίου Μονάδος, ἣ ἐν αἷς ἡ ἁγία Μονάς, μᾶλλον δέ, κυριώτερον[7] εἰπεῖν, ἅπερ ἡ ἁγία Μονάς.

Ἄλλη θεωρία

6 Ἢ τὴν καθόλου καὶ γενικωτάτην ἀρετὴν καὶ γνῶσιν, τὴν μὲν ὡς ἐνταῦθα διὰ τῶν τεσσάρων ἀρετῶν κατορ-

motion and has been created is subject to a beginning, and for this reason [1397B] is absolutely subject to time, even if it is a form of time not measurable by motion. For every created thing has a beginning of its being, since there was a time when it began to exist, and it is subject to extension in time, from the moment when it began to exist. If, then, every created thing exists and is in motion, then it is absolutely subject to nature and time: to the one on account of its existence, and to the other on account of its motion, and it is through the combination of these two, as explained above, that the reckoning of twelve is completed.

Another contemplation

5 Or it signifies ethical, natural, and theological philosophy, since it is the yield of four, five, and three. For ethical philosophy, which is the correct form of moral conduct in one's deeds, is fourfold on account of [1397C] the four general virtues. Natural philosophy is fivefold, for the reason mentioned above, that is, the natural division of sense perception into five senses. Mystical theology, finally, is threefold, on account of the three, holy, consubstantial hypostases of the all-holy Monad, or in which three *is* the holy Monad, or to speak more strictly, which three *are* the holy Monad.

Another contemplation

6 Or it signifies the universal and most general form of virtue and knowledge—the former, since in this life it is attained through the four virtues, and the latter, since it is

θουμένην, τὴν δὲ ὡς διὰ τῶν ὀκτὼ τὴν θειοτέραν[8] τῶν μελλόντων μυστικῶς παραδηλοῦσαν[9] κατάστασιν σημαινομένην, ἐξ ὧν ὁ δώδεκα κατὰ σύνθεσιν ἀριθμὸς ἀπαρτίζεται.

Ἄλλη θεωρία

7 Ἢ τὰ παρόντα τε καὶ τὰ μέλλοντα, ὡς τῶν μὲν παρόντων τὸν τέσσαρα στοιχειώδη τε καὶ ὑλικὸν ἀριθμὸν ὄντα φυσικῶς παραδεχομένων, τῶν δὲ μελλόντων μυστικῶς ἐπιθεωρούμενον αὐτοῖς ἐπιδεχομένων τὸν ὀκτὼ ἀριθμόν, ὡς τῆς κατὰ χρόνον ἑβδοματικῆς ὑπερθετικὸν[10] ἰδιότητος, ἐξ ὧν ὁ δώδεκα συμπληροῦται ἀριθμός.[11]

Ἄλλη θεωρία

8 Ἢ τοὺς περὶ νοητῶν καὶ αἰσθητῶν κρίσεώς τε καὶ προνοίας τριττοὺς λόγους ὁ δώδεκα σαφῶς ἀριθμὸς παραδηλοῖ. Ἕκαστον γὰρ τούτων ἐφ' ἑαυτὸ τοῦ εἶναι τοῦθ' ὅπερ ἐστὶ τρεῖς ἐπιδέχεται λόγους, καθὼς τοῖς ἄκροις[12] τῶν θείων μύσταις καὶ μυσταγωγοῖς διὰ πολλὴν ἄσκησιν τῶν λογίων ἐκ πολλῶν κατάδηλον γέγονε. Τριπλασιάζοντες οὖν ἑαυτοῖς οἱ καθόλου τριττοὶ τῶν ὄντων λόγοι τὰ ἐφ' οἷς θεωροῦνται τέσσαρα ὄντα, ἢ τὸ ἔμπαλιν τοῖς ὧν εἰσιν αὐτοὶ τετραπλούμενοι, τὸν δώδεκα ποιοῦσιν ἀριθμόν. Εἰ γὰρ τὰ ὄντα οὐσίαν ἔχει καὶ δύναμιν καὶ ἐνέργειαν, τριττὸν τὸν ἐπ' αὐτοῖς τοῦ εἶναι δηλονότι κέκτηνται λόγον. Εἰ δὲ τούτους συνδεῖ τοὺς λόγους πρὸς τὸ εἶναι δηλονότι καθ' ὅ

indicated by the number eight, which mystically points to the more divine state of the things of the age to come, and from the combination of these the number twelve is attained. [1397D]

Another contemplation

7 Or it signifies the things of the present and the things of the future, since things present naturally admit of the number four, which is elemental and material, whereas future things admit of the number eight, which is mystically contemplated among them—since it transcends the property of seven peculiar to time—and from these the number twelve is completed. [1400A]

Another contemplation

8 Or the number twelve clearly indicates the threefold principles of providence and judgment in respect of intelligible things and sensible things. For each of these in itself admits of three principles in order for it to be precisely what it is—which, after much study of the Scriptures, became quite clear to the highest initiates and initiators into divine realities. Thus when, by themselves, the threefold universal principles of beings multiply by three the four beings in which they are contemplated—or the opposite, namely, when they themselves are multiplied by four by the things in which they are found, they produce the number twelve. For if beings have substance, potency, and activity, it is obvious that the principle of their existence is threefold. And if providence binds these three principles together,

εἰσιν, ἡ πρόνοια, τριπλοῦς καὶ ὁ αὐτῆς πάντως ὑπάρχων καθέστηκε λόγος. Εἰ δὲ τῶν λωβώσεων τῶν καθ' ἕνα τῶν εἰρημένων παρατραπέντων λόγων, παρελθουσῶν τε καὶ παρουσῶν καὶ μελλουσῶν, ἡ κρίσις ἐστὶ τιμωρητικὴ ὡς κακίας κολαστική, τριπλοῦν ἔχει καὶ αὐτὴ τὸν ἐπ' αὐτῇ τῆς θεωρίας λόγον, καθ' ὃν οὐσίαν τε καὶ δύναμιν καὶ ἐνέργειαν τῶν ὄντων περιγράφουσα μένει τὴν οἰκείαν εἰς τὸ διηνεκὲς ἀοριστίαν φυλάττουσα.

Ἄλλη θεωρία

9 Ἢ πάλιν τὴν ἐφικτὴν τοῦ αἰτίου καὶ τῶν αἰτιατῶν τελείαν ἐπίγνωσιν ὁ ἀριθμὸς οὗτος δηλοῖ. Δεκάδι γὰρ προστεθεῖσα δυὰς ποιεῖ τὸν δώδεκα· "δεκὰς" δέ ἐστιν Ἰησοῦς ὁ Κύριος καὶ Θεὸς τῶν ὅλων, ὡς ἀνεκφοιτήτως ταῖς ἀπὸ Μονάδος προόδοις πρὸς ἑαυτὸν μοναδικῶς πάλιν ἀποκαθιστάμενος. Μονὰς γὰρ καὶ ἡ δεκάς, καὶ ὡς ὅρος τῶν ὁριζομένων καὶ περιοχὴ τῶν κινουμένων[13] καὶ πέρας πάσης ἀριθμητικῆς ἀποπερατώσεως. Καὶ δυάς ἐστι πάλιν πᾶσα τῶν μετὰ Θεὸν ὄντων ἡ σύμπηξις, οἷον, τὰ μὲν αἰσθητὰ πάντα ὡς ἐξ ὕλης συνεστηκότα καὶ εἴδους ἐστὶ δυάς, τὰ δὲ νοητά, ὡσαύτως ἐξ οὐσίας καὶ τοῦ εἰδοποιοῦντος αὐτὰ οὐσιώδους[14] συμβεβηκότος. Οὐδὲ γάρ ἐστι τὸ παράπαν γενητὸν κυρίως "ἁπλοῦν," ὅτι μὴ "τόδε" μόνον ἐστὶν ἢ "τόδε," ἀλλ', ὡς ἐν ὑποκειμένῳ τῇ οὐσίᾳ, ἔχει τὴν συστατικήν τε καὶ ἀφοριστικὴν διαφορὰν συνεπιθεωρουμένην, τὴν αὐτὸ μὲν ἐκεῖνο συνιστῶσαν, ἄλλου δὲ αὐτὸ φανερῶς

clearly in order for beings to be what they are, then it follows that the principle of providence must itself be threefold. [1400B] But if any of these principles is damaged or perverted from things occurring in the past, the present, or the future, then judgment will act to redress and punish evil, for judgment itself possesses a threefold principle of contemplation, according to which it circumscribes the substance, potency, and activity of beings, while permanently preserving its own proper boundlessness.

Another contemplation

9 Or, again, the number twelve signifies the perfect understanding, as far as this is possible for us, of the knowledge of a cause and its effects. For when [1400C] the dyad is added to the decad it produces twelve—but the "decad" is Jesus, the Lord and God of all, who, without going outside Himself in His processions from the Monad, returns to Himself in a manner befitting the Monad.[4] For the decad is also a monad, since it is the definition of things defined, the ambit of things in motion, and the limit of all arithmetical sums. And dyadic, again, is the structure of all beings after God, namely, all sensible beings, which, being combined of matter and form, constitute a dyad; and intelligible beings, too, since they are a combination of substance and substantial qualities that give their substance form. For there exists absolutely no created thing which strictly speaking is "simple," since it is not simply "this" or "that," but possesses a constitutive and determinative difference, which is considered with it, as in an underlying substance, constituting it as a particular thing, and clearly distinguishing it from every

διακρίνουσαν. Οὐδὲν δὲ καθ' οἱονδήποτε τρόπον οὐσιωδῶς ἔχον συνεπιθεωρούμενόν τι πρὸς δήλωσιν τῆς οἰκείας ὑπάρξεως δύναται κυρίως εἶναι ἁπλοῦν.

Ἄλλη θεωρία[15]

10 Ἢ πάλιν τὴν θείαν οὐσίαν καὶ τὴν αὐτῆς δραστικὴν ἐνέργειαν ἐπικεκρυμμένως ὁ ἀριθμὸς οὗτος ὑποσημαίνει. Τὴν μὲν θείαν οὐσίαν, διὰ τοῦ τρεῖς ἀριθμοῦ δηλουμένην ὡς τριαδικῶς ὑμνουμένην διὰ τὴν τρισυπόστατον ὕπαρξιν· Τριὰς γάρ ἐστιν ἡ Μονὰς ὡς ἐν τελείαις οὖσα τελεία ταῖς ὑποστάσεσιν, ἤγουν τῷ τῆς ὑπάρξεως τρόπῳ, καὶ Μονάς ἐστιν ἡ Τριὰς ἀληθῶς τῷ τῆς οὐσίας, ἤγουν τῷ τοῦ εἶναι λόγῳ. Τὴν δὲ δραστικὴν ἐνέργειαν διὰ τοῦ ἓξ ἀριθμοῦ μηνυομένην, ὡς μόνου τῶν ἐντὸς δεκάδος ἀριθμῶν[16] τελείου καὶ πλήρους, καὶ ἐκ τῶν οἰκείων συνισταμένου μερῶν, καὶ τῶν αὖ καθόλου καὶ ἀνίσων ἀριθμῶν περιεκτικοῦ, τοῦ ἀρτίου φημὶ καὶ τοῦ περιττοῦ, ὡς καὶ μόνην τελείαν καὶ τελείων, καθ' ὅν εἰσι λόγον, ἀπεργαστικήν τε καὶ φρουρητικὴν καὶ περιποιητικὴν οὐσιῶν, καὶ τῶν ἀνίσων περιεκτικήν.[17] Ἄνισα γὰρ τοῖς ἄκροις τὰ μέσα κινούμενα[18] πρὸς τὴν τῶν ἄκρων ἀεικίνητον στάσιν. Οἷον, ἵν' ἐξ ἑνὸς καὶ τῶν λοιπῶν ποιήσωμαι τοῖς φιλοπόνοις τὴν ἔμφασιν,[19] "ἄκρον" μέν ἐστι τό· *καὶ εἶπεν ὁ Θεός, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν* [Gen 1:26]· "μέσον" δὲ τό· *καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς* [Gen 1:27]· καὶ "ἄκρον" πάλιν τό· *ἐν γὰρ Χριστῷ Ἰησοῦ οὐκ ἔστιν οὔτε ἄρσεν οὔτε θῆλυ* [Gal 3:26, 28].

other thing. Thus, no thing, in any way at all, that substantially possesses something considered with it in the manifestation of its proper existence can strictly speaking be simple.[5] [1400D]

Another contemplation

Or, again, the number twelve alludes in a rather hidden way to the divine essence and its active energy. The divine essence is manifested through the number three, since it is praised as a Trinity on account of its trihypostatic existence, for the Monad is a Trinity, [1401A] being perfect in perfect hypostases, that is, in the mode of its existence; and the Trinity is truly a Monad in the principle of its essence, that is, in the principle of its being. As for the active energy, it is indicated by the number six, for this is the only perfect and complete number within the decad, being constituted from its own parts, and containing both general and unequal numbers—by which I mean even and odd numbers—and thus it alone is perfect among perfect things (in respect of the principle according to which they exist), efficiently producing and protecting them, preserving their essences and maintaining their unequal qualities.[6] For the means that move midway between extremes are unequal when compared to the ever-moving repose of the extremes. Let me offer one example of what I mean, from which those who are assiduous in learning might understand the meaning of all the others. An "extreme" is: *And God said, Let us make man according to our image and* [1401B] *likeness.* A "mean" is: *And God made man, male and female He made them.* Again, an "extreme" is: *In Christ Jesus there is neither male nor female.* That

Τῶν ἄκρων οὖν καὶ τῶν μέσων ἀνίσων ὄντων, ὡς τῶν μὲν "τὸ ἄρρεν" ἐχόντων "καὶ τὸ θῆλυ," τῶν δὲ μὴ ἐχόντων, ἐστὶ ποιητική τε καὶ περιεκτικὴ ἡ θεία ἐνέργεια, ἧς τινος μυστικῶς, καθάπερ οἶμαι, μυηθεὶς ὁ σοφώτατος Μωϋσῆς, καὶ τοῖς λοιποῖς τῶν ἀνθρώπων ἀγαθοπρεπῶς ὑπεμφαίνων, ἐν ἓξ ἡμέραις γέγραφε τὸν Θεὸν πεποιηκέναι τὸν σύμπαντα κόσμον [see Gen 1:31–2:1]· ἥτινι καθ' εἱρμὸν καὶ τάξιν μετὰ τῆς προνοίας καὶ τῆς κρίσεως τῶν ὄντων πρεπόντως συνεπιθεωροῦντες τὴν γένεσιν (περιέχεται γὰρ αὐτῇ ταῦτα) τὸν ιβʹ πληρέστατον ἀπαρτίζομεν ἀριθμόν.

Θεωρία εἰς τοὺς κοφίνους

11 *Κοφίνους* δέ φησιν ὁ λόγος, ἐν οἷς ἀπετέθη *τὰ περισσεύσαντα* [see Mt 14:20; Lk 9:17; John 6:12], τὴν παιδευτικὴν οἰκονομίαν, τῶν πνευματικῶς τραφέντων τοὺς νοητοὺς τῶν εἰρημένων λόγους, διὰ τὸ μήπω τῆς παιδαγωγικῆς αὐτοὺς ὑπεράνω γενέσθαι διδασκαλίας, τῆς καὶ τὰ χρήσιμα δεόντως ὑποτιθεμένης, καὶ τὴν ἀλγεινὴν τοῖς οὕτω παιδευομένοις ἀγωγὴν προτεινούσης, ὡς νοεῖν δίδωσιν ἡ ἐξ ἧς οἰκοδομοῦνται οἱ κόφινοι ὕλη, πληκτικὴ κατὰ φύσιν ὑπάρχουσα.

Θεωρία τῶν ζʹ ἄρτων

12 Οἱ δὲ *ἑπτὰ τῶν τετρακισχιλίων* ἄρτοι [see Mt 15:37–38; Mk 8:20] τὴν νομικήν, ὡς οἶμαι, μυσταγωγίαν ὑποτυποῦσιν, ἤτοι τοὺς κατ' αὐτὴν θειοτέρους λόγους, οὕστινας τοῖς προσμένουσι τρεῖς ἡμέρας τῷ Λόγῳ, τουτέστι μεθ'

these extremes and means are unequal—since the latter have "male and female," whereas the former do not—is due to the productive and containing power of the divine energy. I think that the supremely wise Moses, having mystically learned of this energy, in his goodness subtly disclosed it to the rest of mankind, when he wrote that God created the whole world in six days. Now if to this creative energy, following the sequence and order, we suitably reckon the providence and judgment of beings as part of creation (for they are contained within it), we arrive at the most complete number twelve.[7] [1401C]

Contemplation of the baskets

11 By the *baskets* in which *the leftovers* were placed, Scripture is referring to the dispensation of divine discipline to those who are spiritually nourished on the intelligible principles mentioned above, for they have not yet advanced beyond disciplinary instruction, which fittingly establishes what is useful, and stipulates a rather painful regimen for those being disciplined, which we are given to understand by the material from which wicker baskets are constructed, which by its nature is hard-edged and sharp.

Contemplation of the seven loaves

12 As for the *seven* loaves of the *four thousand men,* [1401D] I think they are a figure of initiation into the teaching of the law, that is, into the more divine principles inherent within this teaching, which are mystically distributed by the Word

ὑπομονῆς τὸν περὶ τὴν ἠθικήν τε καὶ φυσικὴν καὶ θεολογικὴν φιλοσοφίαν περιποιητικὸν τοῦ φωτισμοῦ τῆς γνώσεως πόνον μακροθύμως φέρουσιν, ὁ Λόγος μυστικῶς διαδίδωσιν.[20]

Ἄλλη θεωρία περὶ τῶν τριῶν ἡμερῶν

13 Ἢ τυχὸν τὸν φυσικόν τε καὶ γραπτὸν καὶ τὸν πνευματικὸν νόμον αἱ *τρεῖς ἡμέραι* [see Mt 15:32; Mk 8:2] παραδηλοῦσιν, ὡς ἑκάστου τοῦ κατ' αὐτὸν πνευματικωτέρου λόγου τὸν φωτισμὸν τοῖς φιλοπονοῦσι παρέχοντος, καθ' ἃς ἀμέμπτως οἱ καλῶς τε καὶ ἀληθῶς πεινῶντες τὰ θεῖα, τῷ Θεῷ καὶ Λόγῳ προσμένοντες, δέχονται τροφὴν μυστικὴν κατὰ ταὐτὸν νίκης τε καὶ βασιλείας ἔχουσαν σύμβολα τοῦ κόρου τὰ λείψανα. Αἱ γὰρ *ἑπτὰ σπυρίδες* [see Mt 15:37; Mk 8:20] ἐκ φοινίκων τὴν ὕλην ἔχουσαι (νίκης δὲ σύμβολον καὶ βασιλείας ὁ φοῖνιξ, πρὸς δὲ καὶ τῆς ἀκλονήτου πρὸς τὰς τῶν βιαίων πνευμάτων ἐμβολὰς ὑπὲρ ἀληθείας ἐνστάσεως) δι' ἑαυτῶν τοὺς τραφέντας πάσης κακίας καὶ ἀγνωσίας νικητὰς ἀποφαίνουσιν, ὡς τὴν κατὰ παθῶν τε καὶ δαιμόνων παρὰ τοῦ Θεοῦ καὶ[21] Λόγου ἀήττητον λαβόντας δυναστείαν [see Mt 10:1; Lk 4:36, 9:1, 10:19].

Θεωρία τοῦ ἀριθμοῦ τῶν τετρακισχιλίων ἀνδρῶν

14 Καὶ ὁ αὐτῶν δὲ ἐκείνων τῶν τούτους τραφέντων τοὺς πνευματικοὺς λόγους ἀριθμὸς τῆς ἀληθοῦς αὐτῶν ἀρίδηλος μάρτυς ἐστὶ τελειότητος, ὡς τὰς τέσσαρας γενικὰς

to those who abide with Him for three days, in other words, to those who patiently endure the toil that procures the light of knowledge surrounding ethical, natural, and theological philosophy.

Another contemplation of the three days

13 Or the *three days* may perhaps be an allusion to the natural, written, and spiritual law, since [1404A] each of these grants the illumination of its more spiritual principle to those who love to labor zealously for it, who nobly and truly endure three days of hunger for divine things, abiding blamelessly with God the Word, and so receive mystical nourishment, which contains in a single identity the symbols of victory and dominion, evident in the excess that remains after satiety. For the *seven baskets* are woven of palm fronds—which are a symbol of victory and dominion, as well as of staunch resistance on behalf of the truth, when battered by gusts of violent winds—these baskets, I say, are a sign that those who have eaten from them are victors over all evil and ignorance, inasmuch as they have received from God the Word invincible power over passions and demons.[8]

Contemplation of the number of the four thousand men

14 And the very number of those who were nourished by these [1404B] spiritual principles is itself a clear witness of their true perfection, since it contains the four general

περιέχων μονάδας, ὧν πρώτη μέν ἐστιν ἡ πρώτη μονάς, δευτέρα δὲ μονάς ἐστιν ἡ δεκάς, τρίτη δὲ μονάς ἐστιν ἡ ἑκατοντάς, καὶ τετάρτη μονάς ἐστιν ἡ χιλιάς. Ἑκάστη γὰρ τούτων, χωρὶς τῆς πρώτης μονάδος, καὶ μονάς ἐστι καὶ δεκάς· μονὰς μὲν τῶν μετ᾽ αὐτήν, ὡς εἰς ἑαυτὴν συντιθεμένη, καὶ τῷ δεκαπλασιασμῷ τὴν αὐτῆς ἀπαρτίζουσα δεκάδα· δεκὰς δέ, ὡς τῶν πρὸ αὐτῆς μονάδων τὴν σύνθεσιν εἰς ἑαυτὴν περιγράφουσα· χιλιὰς δέ, τετραπλουμένη τετρακισχιλίους ὑφίστησιν. Ἔστιν οὖν ἡ πρώτη μονὰς μυστικῆς θεολογίας σύμβολον, ἡ δὲ δευτέρα μονὰς θείας οἰκονομίας καὶ ἀγαθότητος τύπος, ἡ δὲ τρίτη μονὰς ἀρετῆς καὶ γνώσεώς ἐστιν εἰκών, καὶ ἡ τετὰρτη μονὰς τῆς καθόλου τῶν ὄντων θειοτέρας μεταποιήσεως δήλωσις.

Ἄλλη θεωρία εἰς τὸν ζʹ ἀριθμόν

15 Ὁ δὲ *ἑπτὰ* ἀριθμὸς τῶν *σπυρίδων* [see Mt 15:37; Mk 8:20] κατ᾽ ἄλλον πρὸς τῷ προτέρῳ θεωρούμενος τρόπῳ, ὥς φασιν, ἐμφαίνει σοφίαν καὶ φρόνησιν, τὴν μὲν ὡς περὶ τὴν αἰτίαν τρισσῶς κατὰ νοῦν κινουμένην, τὴν δὲ περὶ τὰ μετὰ τὴν αἰτίαν καὶ περὶ τὴν αἰτίαν ὄντα κατὰ λόγον διὰ τὴν αἰτίαν τετραχῶς κινουμένην. "Οὐδέτερον οὖν ἀλόγως" παρὰ τοῦ Κυρίου γεγένηται κατὰ τὸν μέγαν τοῦτον διδάσκαλον, "οὐδὲ ἀναξίως τοῦ Πνεύματος."

monads. Of these, the first is the primal monad, the second monad is the decad, the third monad is the century, and the fourth monad is the millenary.[9] For each of these, with the exception of the first monad, is both a monad and a decad.[10] It is a monad with respect to what comes after it, for it is added to itself, and by a tenfold multiplication it becomes a decad. And each is a decad, since it contains the sum of the units that precede it. And the millenary, when multiplied by four, yields 4,000. Thus the primal monad is a symbol of mystical theology, the second is a type of divine dispensation and goodness, the third is an image of virtue and [1404C] knowledge, and the fourth is the manifestation of the universal and more divine transformation of beings.

Another contemplation of the number seven

The number *seven*, associated with the *baskets*, when contemplated in a manner different from the previous one, is said to be indicative of wisdom and prudence. Of wisdom, since it moves intelligibly in a threefold manner around its cause; and of prudence, since, on account of the cause, it moves rationally in a fourfold manner around the beings that come after the cause, and which are around it. According to that great teacher, "neither of the two" has been brought into being by the Lord "without a reason," or in a "manner unworthy of the Spirit."[11] [1404D] 15

Ambiguum 68

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Καὶ ἔστι διαφορὰ χαρισμάτων, ἄλλου δεομένη χαρίσματος πρὸς διάκρισιν τοῦ βελτίονος [see 1 Cor 12:4–11, 30–31].

2 Ἡ "διαφορὰ τῶν χαρισμάτων ἡ ἄλλου δεομένη χαρίσματος πρὸς διάκρισιν" κατὰ τὸν μέγαν τοῦτον διδάσκαλόν ἐστιν ἡ προφητεία, καθὼς οἶμαι, καὶ τὸ λαλεῖν γλώσσαις [see 1 Cor 14:1–5]. Ἡ μὲν γὰρ προφητεία δεῖται τοῦ χαρίσματος τῆς διακρίσεως τῶν πνευμάτων, πρὸς τὸ γνωσθῆναι τίς καὶ πόθεν καὶ ποῦ φέρουσα καὶ ποίου πνεύματός ἐστι, καὶ δι' ἣν αἰτίαν, μή πως φλήναφός ἐστι, μόνον εἰκῇ προφερομένη ἐκ τῆς κατὰ τὸ ἡγεμονικὸν βλάβης τοῦ λέγοντος, ἢ αὐτοκίνητός τις ὁρμὴ τοῦ δῆθεν προφητεύοντος, ἐξ ἀγχινοίας περί τινων φυσικῶς κατὰ λόγον διὰ πολυπειρίαν τεκμαιρομένου πραγμάτων, ἢ τοῦ πονηροῦ καὶ δαιμονιώδους πνεύματος, ὥσπερ ἐν Μοντανῷ καὶ τοῖς ἐκείνῳ παραπλησίοις ἐστὶ τερατολογία ἐν προφητείας εἴδει τὸ λεγόμενον, ἢ δόξης ἕνεκεν κενῆς τοῖς ἄλλων ἄλλος τυχὸν ἀβρύνεται, λέγων τε καὶ πομπεύων ἅπερ αὐτὸς οὐκ ἐγέννησεν, ὑπὲρ τοῦ θαυμασθῆναι ψευδόμενος, καὶ πατέρα νόθον ὀρφανῶν λόγων καὶ νοημάτων ἑαυτὸν ὑπὲρ τοῦ δόξαι σοφός τις εἶναι προβάλλεσθαι οὐκ αἰσχυνόμενος. *Προφῆται γὰρ δύο,* φησὶν ὁ θεῖος ἀπόστολος, *ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν* [1 Cor

Ambiguum 68

From Saint Gregory's same oration On Holy Pentecost:

> And there is a difference of gifts, which stands in need of yet another gift for the discernment of what is better.[1]

2 The "difference of gifts, which stands in need of yet another gift for discernment," according to that great teacher, is prophecy, I think, and speaking in tongues. For prophecy needs the gift of the discernment of spirits, so that it can be known which, and whence, and whereto, and to what end, [1405A] and of what sort of spirit, and for what reason the prophecy is being uttered—lest the speaker prove to be nothing more than a babbler, and the "prophecy" turn out to be nothing more than arbitrary noises emitted by a damaged mind, or some sort of deliberate effort on the part of the alleged prophet, who shrewdly prophesies about certain things by drawing conclusions from his variegated experience and in accordance with natural principles; or lest it be generated by the evil and demonic spirit, as in the case of Montanos and those like him, who tell absurd stories in the form of prophecies;[2] or lest it perhaps be someone moved by vainglory to arrogate to himself the utterances of others, speaking and propounding things which he himself did not bring forth, winning praise through his lies, a pseudo-sage shamelessly posing as the spurious father of orphaned words and ideas. This is why the holy apostle says: *Let two or three prophets* [1405B] *speak, and let the others discern what they say.*

14:29]. Τίνες δὲ τυγχάνουσιν "οἱ ἄλλοι"; Δηλονότι οἱ τὸ χάρισμα τῆς διακρίσεως ἔχοντες τῶν πνευμάτων. Δεῖται τοίνυν ἡ μὲν προφητεία, καθὼς ἔφην, τῆς διακρίσεως τῶν πνευμάτων, ἵνα γνωσθῇ καὶ πιστευθῇ καὶ ἐγκριθῇ, τὸ δὲ χάρισμα τῶν γλωσσῶν δεῖται τοῦ χαρίσματος τῆς ἑρμηνείας, ἵνα μὴ δόξῃ τοῖς παροῦσιν ὁ τοιοῦτος μαίνεσθαι, μὴ δυναμένου τινὸς τῶν ἀκουόντων παρακολουθῆσαι τοῖς λαλουμένοις. *Ἐὰν γάρ*, φησὶν ὁ μέγας ἀπόστολος, *λαλεῖτε γλώσσαις, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, οὐκ ἐροῦσιν ὅτι μαίνεσθε* [1 Cor 14:23]; Καὶ κελεύει μᾶλλον σιωπᾶν τὸν λαλοῦντα γλώσσαις, ἐὰν μὴ ᾖ ὁ *διερμηνεύων* [1 Cor 14:28]. Τὸ δὲ "πρὸς διάκρισιν" φάναι τὸν διδάσκαλον "τοῦ βελτίονος" φασὶν οἱ τοῖς θείοις τὸν νοῦν καταφωτίσαντες λόγοις ὑπερέχειν τὸ τῆς προφητείας καὶ τὸ τῶν γλωσσῶν χάρισμα τῶν ὧν πρὸς διάκρισίν τε καὶ διασάφησιν χρῄζουσι χαρισμάτων, τουτέστι τῆς διακρίσεως τῶν πνευμάτων καὶ τῆς ἑρμηνείας. Ὅπερ εἰδὼς ὁ διδάσκαλος ἔφη, "πρὸς διάκρισιν τοῦ βελτίονος."

Who are these "others"? Obviously those who possess the gift of discerning the spirits. For, as I said, prophecy needs discernment of spirit, so that the prophecy might be known, believed, and approved; and the gift of tongues needs the gift of interpretation, lest those listening deem the speaker a madman, since they are not able to follow what is being said. *For if,* the great apostle says, *you speak in tongues, and an unbeliever or outsider enters, will they not say that you are mad?* Consequently, if there is no one on hand to *interpret,* he orders them to keep silent rather than speak in tongues. As for the teacher's phrase, "for the discernment of what is better," those whose minds are enlightened by the sacred Scriptures say that [1405C] the gift of prophecy and speaking in tongues is superior to the gift that is needed to discern and explain them, that is, the discernment of spirits and interpretation. Knowing this, the teacher said: "for the discernment of what is better."

Ambiguum 69

Τοῦ αὐτοῦ, ἐκ τοῦ εἰς Ἥρωνα τὸν φιλόσοφον λόγου εἰς τό·

Συμβάματα καὶ παρασυμβάματα.

2 Σύμβαμά ἐστι κατὰ γραμματικοὺς πρότασις ἐξ ὀνόματος καὶ ῥήματος αὐτοτελῆ διάνοιαν ἀπαρτίζουσα, οἷον, "Ἰωάννης περιπατεῖ." Παρασύμβαμα δέ ἐστι πρότασις ἐξ ὀνόματος καὶ ῥήματος οὐκ αὐτοτελῆ διάνοιαν ἀπαρτίζουσα, οἷον "Ἰωάννῃ μέλει." Φήσας οὖν τις, "Ἰωάννης περιπατεῖ," οὐδενὸς ἑτέρου χρῄζειν ἔδειξε· εἰπὼν δέ, "Ἰωάννῃ μέλει," περὶ τίνος αὐτῷ μέλει παρέλειψεν εἰπεῖν.

Ambiguum 70

Τοῦ αὐτοῦ ἐκ τοῦ εἰς τὸν ἅγιον Βασίλειον ἐπιταφίου, εἰς τό·

Ἐπ' οὐδενὸς οὖν τῶν ἁπάντων οὐκ ἔστιν ἐφ' ὅτῳ οὐχὶ τῶν ἁπάντων.

Ambiguum 69

From Saint Gregory's oration On Heron the Philosopher:

> Complete predicates and incomplete predicates.[1]

2 According to the grammarians, a complete predicate is a statement composed of a noun and a verb constituting a complete thought, such as, for example, "John walks." An incomplete predicate, on the other hand, is a statement composed of a noun and a verb that does not constitute a complete thought, such as, "John is concerned with." Thus if someone says, "John walks," [1405D] no additional clause is required, but when he says, "John is concerned with," he has neglected to say what it is that John is concerned with.[2]

Ambiguum 70

From Saint Gregory's Funeral Oration for Saint Basil:

> In no thing, therefore, from all things, is it possible to fail to find in one such from all.[1]

2 Ὅ τί ποτέ τις ἀποδέχεται τῶν καλῶν, κατ᾽ ἐκεῖνο πάντως καὶ ποιεῖται τὴν ἐπίδοσιν, τουτέστι τὴν ἐπαύξησιν, καθ᾽ ὃ δέ τις ποιεῖται τὴν ἐπίδοσιν,[1] καὶ τοῖς περὶ αὐτοῦ λεγομένοις δῆλον ἥδεται καὶ παρακαλεῖται. Ἥδεται μὲν προστιθέμενος αὐτῷ πλέον κατὰ ψυχὴν ὡς καταθυμίῳ πράγματι, παρακαλεῖται δὲ τῆς κατ᾽ αὐτὸ πλείονος ἐπιδόσεως, ἐκ τοῦ περὶ αὐτοῦ δεχόμενος ἐπαίνου μείζονα προτροπήν. "Ὧν γάρ," φησὶν ὁ διδάσκαλος, "τοὺς ἐπαίνους οἶδα, τούτων σαφῶς καὶ ἐπιδόσεις," τουτέστιν, ὧν οἶδα πραγμάτων τοὺς ἐπαίνους, καὶ τῶν ἀποδεχομένων αὐτὰ σαφῶς ἀνθρώπων τὰς εἰς ἀρετὴν ἐπιδόσεις, ἤγουν ἐπαυξήσεις, ἐπίσταμαι. "Ἐπ᾽ οὐδενὸς οὖν" πράγματος[2] πάντων δηλονότι τῶν ἐπαινουμένων "οὐκ ἔστιν ἐφ᾽ ᾧτινι οὐχὶ" πάντως τῶν ἐπ᾽ αὐτοῖς ἡδομένων εὕροις τὴν ἐπαύξησιν· ἢ ἐπειδὴ τρία προθεὶς ὁ διδάσκαλος ἀνωτέρω, ἑαυτόν, τοὺς λόγους, τοὺς τῆς ἀρετῆς ἐπαινέτας, ἐν τούτοις περιλαβὼν κατὰ ῥήτορας ἐξήπλωσε, τὰς ἐπαγωγὰς τοῖς τρισὶν ἐφαρμόσας, καὶ ἐξ ἑαυτοῦ πρότερον τῆς ἀποδόσεως ἀρξάμενος, εἶτα διὰ μέσων τῶν ἀρετῆς ἐπαινετῶν διελθών, εἰς τοὺς λόγους ταύτας[3] ἐπλήρωσεν, ὡς τῆς κατὰ τὸν ἅγιον Βασίλειον ὑποθέσεως καὶ αὐτῷ πρεπούσης, ὡς διδασκάλῳ, καὶ τοῦ λόγου προβεβλημένῳ, καὶ τοῖς ἀγαπῶσι τὴν ἀρετήν, ἤγουν τοῖς αὐτῆς ἐπαινέταις, πεποθημένης, οἷα ποθοῦσι γνῶναι τοὺς τρόπους τῆς διὰ μιμήσεως εἰς ἀρετὴν ἐπιδόσεως, καὶ τοῖς λόγοις αὐτοῖς ἁρμοζούσης, ὡς ἐκφαντορικοῖς τῶν κατ᾽ ἀρετὴν καλῶν. Παντὸς μὲν οὖν ἀνδρὸς βίον ἔχοντος κατὰ Θεὸν ἐπαινούμενον, μάλιστα δὲ Βασιλείου τοῦ πάνυ, κἂν τε δυνηθῶσι πᾶσαν περιλαβεῖν

2 Whatever good[2] thing a person approves of, it is in respect of that same thing [1408A] that he assuredly also makes progress, that is, increase, by which one makes progress; and he obviously delights in, and is encouraged by the good things said about it. He is delighted, for he increases it in his soul, as a strongly desired object; and he is encouraged to progress still further, for hearing it praised gives him greater incitement. "For," the teacher says, "when I have learned the praises of men, I have a distinct idea of their progressions"[3]—which is to say, if I know the praises of things, I also know quite clearly the progressions, that is, the increases in virtue, of the men who approve of them. "In no 'thing,' therefore"—obviously from all the things that are praised—"is it possible to fail to find" increase "in any one such person" who from all such persons takes delight in these things. Or, since the teacher had previously mentioned three things—himself, orations, and those who praise [1408B] virtue—he used these words to refer inclusively to all three, as is the habit of rhetors, and then proceeded to their unfolding, adapting his arguments to each of the three. He began the explanation first of all with himself, then worked his way through the middle by treating of those who praise virtue, and completed his argument by touching on orations themselves, because the exemplary subject of Saint Basil was also relevant to him, as a teacher and deliverer of the sermon; and it was desirable to those who love virtue, that is, to those who praise it, since they desire to know the modes of progress in virtue through imitation; and it was no less a fitting subject for orations themselves, since they manifest the beautiful things of virtue. Thus, every man, whose life is praiseworthy in the sight of God, and especially the life of the great Basil, whether orators are able

καὶ ὥσπερ εἰκόνα ζῶσαν καὶ ἔμψυχον ὑποδεῖξαι τοῖς ἐρασταῖς τὴν τοῦ ἀνδρὸς ἀρετήν, κἄν τε μὴ δυνηθῶσι τοῦ ταύτης ἐφικέσθαι μεγέθους, "ἐπ' οὐδενὸς οὖν οὐκ ἔστι τῶν ἁπάντων," καὶ λόγου καὶ λέγοντος καὶ ἀκούοντος, ἐφ' ᾧτινι τὸ τῆς ὑποθέσεως καλὸν οὐχ ἁρμόσει, ἣ καθὼς ἀνωτέρω ἀκριβέστερον μᾶλλον ἐξήτασται.

Ambiguum 71

Τοῦ αὐτοῦ ἐκ τῶν ἐπῶν, εἰς τό·

> Παίζει γὰρ Λόγος αἰπὺς ἐν εἴδεσι παντοδαποῖσι, κρίνας,[1] ὡς ἐθέλοι, κόσμον ἐὸν ἔνθα καὶ ἔνθα.

2 Ἡνίκα τὸν νοῦν ὡς διὰ κλείθρων τινῶν τῶν φαινομένων ὁ μέγας Δαβὶδ κατὰ μόνην πίστιν ἐν πνεύματι πρὸς τὰ νοητὰ διελάσας ἐδέξατό τινα παρὰ τῆς θείας σοφίας τῶν ἐφικτῶν ἀνθρώποις μυστηρίων ἔμφασιν, τότε, καθάπερ οἶμαι, φησίν, *ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταῤῥακτῶν σου* [Ps 41(42):7]· τούτοις τυχὸν ἐνδεικνύμενος, ὅτι πᾶς νοῦς θεωρητικός, διά τε τὸ κατὰ φύσιν ἀόρατον καὶ τὸ βάθος καὶ πλῆθος τῶν νοημάτων ἀβύσσῳ παρεοικώς, ἐπειδὰν τῶν φαινομένων διαβὰς πᾶσαν τὴν διακόσμησιν, καὶ εἰς τὴν τῶν νοητῶν χώραν γενόμενος,

to encompass the whole of his virtue, and set it forth as an image, living and inspiring [1408C] to those who are enamored of it, or whether the magnitude of his virtue is beyond their grasp, "it will not be possible to fail to find in one from all" (that is, from the oration, the orator, and the listener) something by which one might not suitably acquire something good, just as it has been earlier investigated with greater precision.

Ambiguum 71

From Saint Gregory's poems, on the words:

> The sublime Word plays in all kinds of forms, judging
> His world as He wishes, on this side and on that.[1]

2 When the great David, by faith alone, spiritually thrust his intellect through the latches, as it were, of visible realities, and gazed upon intelligible realities, he received from the [1408D] Divine Wisdom a certain cognitive mark of the mysteries that are accessible to human beings—then, as it seems to me, he said: *Abyss calls to abyss at the sound of Your cataracts.* With these words he may perhaps be indicating that every intellect in a state of contemplation, on account of its invisible nature and the depth and multitude of its thoughts, is like an abyss, for after it has passed through the whole orderly arrangement of visible things and finds itself in the region of intelligible realities, and when, again

καὶ τούτων πάλιν κατὰ πίστιν τῷ σφοδρῷ τῆς κινήσεως ὑπερβὰς τὴν εὐπρέπειαν, ἐφ᾽ ἑαυτὸν στῇ, πεπηγὼς παντάπασι καὶ ἀκίνητος διὰ τὴν πάντων διάβασιν, τηνικαῦτα τὴν θείαν δεόντως *ἐπικαλεῖται* σοφίαν, τὴν ὄντως τε καὶ ἀληθῶς κατὰ τὴν γνῶσιν ἀδιεξίτητον *ἄβυσσον, φωνὴν* αὐτῷ δοῦναι *τῶν* θείων *καταῤῥακτῶν* [Ps 41(42):7], ἀλλ᾽ οὐκ αὐτοὺς τοὺς καταῤῥάκτας, ὅπερ ἐστὶν ἔμφασίν τινα πίστεως γνωστικὴν τῶν περὶ τὸ πᾶν τῆς θείας προνοίας τρόπων τε καὶ λόγων αἰτῶν ὑποδέξασθαι, δι᾽ ἧς *μνησθῆναι* δυνήσεται τοῦ Θεοῦ *ἐκ γῆς Ἰορδάνου καὶ Ἑρμονιείμ* [Ps 41(42):6], ἐν ᾗ τῆς θείας πρὸς ἀνθρώπους τοῦ Θεοῦ Λόγου συγκαταβάσεως τὸ μέγα καὶ φρικτὸν διὰ σαρκὸς ἐτελέσθη μυστήριον, ἐν ᾧ τῆς εἰς Θεὸν εὐσεβείας ἐδωρήθη τοῖς ἀνθρώποις τὸ ἀληθές, ὅπερ διὰ τὸ πᾶσαν ἐκβεβηκέναι φύσεως τάξιν καὶ δύναμιν, τῷ μὲν θείῳ καὶ τῆς θείας μύστῃ τε καὶ μυσταγωγῷ κρυφιογνώστου σοφίας Παύλῳ τῷ μεγάλῳ ἀποστόλῳ *μωρία* ὠνομάσθη *Θεοῦ* καὶ *ἀσθένεια* [1 Cor 1:25], διὰ τὴν ὑπερβάλλουσαν, οἶμαι, σοφίαν καὶ δύναμιν, τῷ δὲ θεόφρονι μεγάλῳ Γρηγορίῳ παίγνιον προσηγορεύθη, διὰ τὴν ὑπερβάλλουσαν φρόνησιν.

3 Ὁ μὲν γάρ φησι· *ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί* [1 Cor 1:25]· ὁ δέ· "Παίζει γὰρ λόγος αἰπὺς ἐν εἴδεσι παντοδαποῖσι, κρίνας ὡς ἐθέλοι κόσμον ἐὸν ἔνθα καὶ ἔνθα"· ἑκάτερος τῇ στερήσει τῶν παρ᾽ ἡμῖν κρατίστων θέσεων τὴν θείαν ἐνδεικνύμενος ἕξιν καὶ ταῖς ἀποφάσεσι τῶν ἡμετέρων ποιούμενος τὴν τῶν θείων κατάφασιν. Μωρία γὰρ παρ᾽ ἡμῖν καὶ ἀσθένεια καὶ παίγνιον στερήσεις

by faith, it transcends even the majesty of these things by means of a forceful motion, so that it comes to stand still in itself, [1409A] utterly fixed and immobile (on account of its passage beyond all things), it is then that, as is fitting, it *calls to* the Divine Wisdom—which to our knowledge is really and truly an unfathomable *abyss*—and asks that it might be given, not of course the divine *cataracts* themselves, but their *sound*, which means that it asks to receive a certain cognitive mark of faith concerning the modes and principles of divine providence governing the universe. Through this gift, the intellect will be able to *remember* God *from the land of Jordan and Hermon*, where the great and awesome mystery of the divine descent of God the Word was accomplished through the flesh, a mystery in which the truth of right faith in God was given to human beings, and which, insofar as it utterly transcends the whole order and power of nature, was called the *foolishness and weakness of God* by [1409B] the divine Paul, the great apostle, who is both an initiate and initiates others in the divine and secretly known wisdom—and I believe that he called it such on account of its surpassing wisdom and power, whereas the great and godly-minded Gregory characterized this mystery as a kind of game, on account of its surpassing prudence.[2]

3 For the one says that *the foolishness of God is wiser than men, and the weakness of God is stronger than men*, and the other that "the sublime Word plays in all kinds of forms, judging His world as He wishes, on this side and on that." Each one indicates a divine possession by the privation of what among us are the greatest affirmations; and each, by the negations of our realities, makes a positive affirmation of divine realities. For among us foolishness, weakness, and childish play

εἰσίν, ἡ μὲν σοφίας, ἡ δὲ δυνάμεως, ἡ δὲ φρονήσεως, ἐπὶ Θεοῦ δὲ λεγόμεναι σοφίας καὶ δυνάμεως καὶ φρονήσεως ὑπερβολὴν σαφῶς ὑποδηλοῦσιν. Εἴ τι οὖν παρ' ἡμῖν κατὰ στέρησιν λέγοιτο, ἐπὶ Θεοῦ λεγόμενον ἕξιν ὑποδηλοῦν πάντως ἐκδέχεσθαι δίκαιον, καὶ τὸ ἔμπαλιν, εἴ τι κατὰ τὴν[2] ἕξιν ἐφ' ἡμῶν λέγοιτο, ἐπὶ Θεοῦ στέρησιν διὰ τὴν ὑπεροχὴν ἐκδέχεσθαι δηλοῦν πρεπωδέστατον. Αἱ γὰρ τῶν θείων ὑπερβολαὶ καὶ κατὰ στέρησιν δι' ἀντιφάσεως λεγόμεναι παρ' ἡμῶν ἀποδέουσι πολὺ τῆς ἀληθοῦς καθ' ὅν εἰσι λόγον ἐμφάσεως. Εἰ δὲ τοῦτο κατὰ τὸν εἰκότα λόγον ἐστὶν ἀληθὲς (οὐ γὰρ συμβαίνει πώποτε τὰ θεῖα τοῖς ἀνθρωπίνοις), ἄρα "μωρία" Θεοῦ καὶ "ἀσθένεια" κατὰ τὸν ἅγιον ἀπόστολον Παῦλον, καὶ παίγνιον Θεοῦ κατὰ Γρηγόριον τὸν θαυμαστὸν καὶ μέγαν διδάσκαλον, τὸ μυστήριόν ἐστι τῆς θείας ἐνανθρωπήσεως, ὡς πάσης φύσεως δυνάμεώς τε καὶ ἕξεως[3] καὶ ἐνεργείας πᾶσαν ὑπερουσίως ἐκβεβηκὸς τάξιν καὶ ἁρμονίαν, ὅπερ Πνεύματι θείῳ πόῤῥωθεν κατὰ νοῦν θεασάμενος καὶ μυηθεὶς ὁ θειότατος Δαβίδ, καὶ οἷον τὴν τοῦ ἀποστόλου λεγομένην διὰ στερήσεως ὑπερβάλλουσαν ἕξιν τοῦ Θεοῦ προερμηνεύων, ἔφη,[4] Ἰουδαίων, σαφῶς οἶμαι, καταβοῶν· *ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονταί σε οἱ ἐχθροί σου* [Ps 65(66):3]. Πᾶς γὰρ ἄνθρωπος ἐχθρὸς πάντως τοῦ Θεοῦ καὶ ψεύστης προδήλως καθίσταται ὁ τὸν Θεὸν τῷ νόμῳ τῆς φύσεως ἀμαθῶς τε καὶ ἀσεβῶς περικλείων, καὶ ἀπαθῶς ὑπὲρ φύσιν ἐν τοῖς ὑπὸ φύσιν οὐσιωδῶς γενόμενον τὰ κατὰ φύσιν ὡς *πάντα δυνάμενον* ἐνεργῆσαι [see Mt 19:26] πιστεύειν μὴ ἀνεχόμενος.[5]

are privations—the first of wisdom, the second of power, and the latter of prudence—but when they are predicated of God they clearly imply His surpassing excess of wisdom, [1409C] power, and prudence. Thus, if something is said of us by way of privation, in the case of God it is rightly understood as indicating possession, and vice versa, so that if something is said of us by way of possession, it is most fitting in the case of God to understand it as indicating privation through excess. For the surpassing excess of divine realities, expressed by us apophatically as privations, are but remote approximations to their true meaning and form. But if this is true, as indeed it seems quite likely to be (for divine things never coincide with human things), it follows that the "foolishness" and "weakness" of God, according to the holy apostle Paul, and the game of God, according to Gregory the wondrous and great teacher, signify the mystery of the divine [1409D] Incarnation, since in a manner beyond being it transcends the whole order and arrangement of every nature, power, possession, and activity—and it was this very same mystery that the most divine David beheld in his intellect from afar, and was instructed in by the divine Spirit, and so, as if explaining in advance the surpassing possession of God (expressed by the apostle through privation), he said (crying out to the Judeans, as I distinctly recall): *Because of the multitude of Your power, Your enemies shall lie to You.* For every man is surely God's enemy and obviously a liar who ignorantly and impiously confines God within the law of nature, and who cannot bear to believe that God, while remaining impassibly beyond nature, essentially came to be among things subject to nature, and worked things according to nature, since *He is able* to do *all things.* [1412A]

4 Οὕτω μὲν οὖν κατὰ μίαν ἐπιβολὴν τέως θεωρῆσαι τὸ "μωρὸν" τοῦ Θεοῦ καὶ τὸ "ἀσθενὲς" καὶ παίγνιον στοχαστικῶς ὁ λόγος ἐτόλμησε, μεθ' ὧν παρεκβατικῶς, ὡς προθεωρίαν παραδειγματικὴν τοῦ προτεθέντος ἀπόρου, καὶ *τὴν ἄβυσσον τὴν ἐπικαλουμένην τὴν ἄβυσσον εἰς φωνὴν τῶν* θείων *καταῤῥακτῶν* [Ps 41(42):7] λαβὼν ὁ λόγος νοῦν γνωστικὸν εἶναι σοφίαν ἐπικαλούμενον δέξασθαι, μικράν τινα τῶν ἐπὶ τῇ θείᾳ καὶ ἀφράστῳ συγκαταβάσει μυστηρίων ἔμφασιν παρεδήλωσεν. "Ἄβυσσος" γὰρ καὶ ὁ τῆς ἀβύσσου τόπος ὁμωνύμως ὀνομάζεται, "τόπος" δὲ τῆς θείας σοφίας, ὁ καθαρὸς καθέστηκε νοῦς. Ἄρα θέσει διὰ τὸ δεκτικὸν "ἄβυσσος" καὶ ὁ νοῦς προσαγορεύεται, καὶ ἡ Σοφία πάλιν τὸ αὐτὸ διὰ τὴν φύσιν κατονομάζεται.

Ἄλλη θεωρία εἰς τὸ αὐτό[6]

5 Καθ' ἕτερον δὲ τὸ προκείμενον ἄπορον διασκοποῦντες τρόπον τῇ βοηθείᾳ τῆς θείας χάριτος στοχαστικῶς, ἀλλ' οὐκ ἀποφαντικῶς (τὸ μὲν γὰρ μέτριον, τὸ δὲ προπετές), ἐγχειρεῖν τῷ προκειμένῳ ῥητῷ τολμῶμεν, φάσκοντες τὴν τῶν μέσων τυχὸν προβολήν, κατὰ τὸ ἴσον ἀπὸ τῶν ἄκρων ἔχουσαν τὴν[7] ἀπόστασιν, παίγνιον εἰρῆσθαι Θεοῦ τῷ μεγάλῳ διδασκάλῳ, διὰ τὴν ἐπίῤῥυτον αὐτῶν καὶ εὐαλλοίωτον στάσιν, μᾶλλον δέ, στάσιμον ῥεῦσιν εἰπεῖν οἰκειότερον. Ὃ καὶ παράδοξον, στάσιν ἀεὶ ῥέουσαν καὶ φερομένην θεᾶσθαι, καὶ ῥεῦσιν ἀκίνητον[8] προνοητικῶς τῆς τῶν

4 In this way, then, pursuing one line of thought, my discourse has ventured to interpret conjecturally the "foolishness" and "weakness" and game of God. Together with these, by way of a digression, examples were brought forward in a preliminary exposition of the difficult passage cited at the outset, so that we understood the phrase, *abyss calls to abyss at the sound of the* divine *cataracts,* as signifying the cognitive intellect calling to wisdom, and alluding to a certain small informing mark of the mysteries of the divine and ineffable descent of God. For the name "abyss" is also given to the place of the abyss, and the "place" of divine wisdom is the purified intellect. Thus, owing to its receptive capacity, the intellect is given the name "abyss," but only by convention, since the same name is also given to Wisdom, to whom it belongs by nature. [1412B]

Another contemplation of the same

5 Considering the proposed difficulty in a different manner, with the help of divine grace, by means of conjectures and not categorical assertions (for by the one we remain within due limits, but the other is impetuous), we make bold to treat of the words under consideration, saying that what the great teacher called the game of God is perhaps the conspicuous position of the mean terms, which maintains an equal distance from the extremes on account of its fluid and mutable state of rest, or better, on account of it being a flowing that remains at rest, to put it more suitably. And this is a paradox: to behold a state of rest that is forever flowing and being carried away, and a flowing that is unmoved, which has been [1412C] providentially devised by God for

οἰκονομουμένων ἕνεκεν βελτιώσεως θεόθεν ἐπινενοημένην, τοὺς δι' αὐτῆς παιδαγωγουμένους σοφίσαι δυναμένην, ἀλλαχοῦ μεταστήσεσθαι πάντως ἐλπίζειν, καὶ πέρας τοῦ κατ' αὐτὴν ἐπ' αὐτοῖς μυστηρίου τῇ πρὸς Θεὸν νεύσει βεβαίως διὰ τῆς χάριτος θεωθήσεσθαι πιστεύειν. "Μέσα" δὲ λέγω τὴν τῶν ὁρωμένων καὶ νῦν περὶ τὸν ἄνθρωπον ὄντων ἢ ἐν οἷς ὁ ἄνθρωπος συμπλήρωσιν, "ἄκρα" δὲ τὴν τῶν μὴ φαινομένων καὶ περὶ τὸν ἄνθρωπον ἀψευδῶς ἔσεσθαι μελλόντων *ὑπόστασιν* [see Hbr 11:1], τῶν κυρίως τε καὶ ἀληθῶς κατὰ τὸν ἄρρητον καὶ προηγούμενον σκοπόν τε καὶ λόγον τῆς θείας ἀγαθότητος πεποιημένων τε καὶ γεγενημένων. Καθὼς ὁ σοφὸς Ἐκκλησιαστὴς μεγάλῳ τε καὶ τρανῷ ψυχῆς ὄμματι τῶν ὁρωμένων τε καὶ ῥεόντων ὑπερκύψας τὴν γένεσιν, καὶ οἷον ἐν φαντασίᾳ τῶν ἀληθῶς πεποιημένων καὶ γεγενημένων γενόμενος· *τί τὸ γεγενημένον; αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον; Αὐτό,* φησί, *τὸ ποιηθησόμενον* [Ecl 1:9]· τῶν πρώτων δηλαδὴ καὶ τῶν τελευταίων ἐπιμνησθείς, ὡς τῶν αὐτῶν ὄντων καὶ ἀληθῶς ὄντων, τῶν δὲ μέσων καὶ παρερχομένων οὐδόλως κατὰ τὸν τόπον μνησθείς.

6 Μετὰ γὰρ τὸ διεξελθεῖν,[9] ὡς οἷόν τε ἦν μάλιστα μεγαλοφυῶς τὸν διδάσκαλον, περί τινος φύσεως ζώων καὶ λίθων, καί, ἁπλῶς εἰπεῖν, ἀορίστως περὶ πολλῶν τῶν ἐν τοῖς οὖσι θεωρουμένων, ἐπιφέρει τούτοις· "Παίζει γὰρ λόγος αἰπὺς ἐν εἴδεσι παντοδαποῖσι, κρίνας ὡς ἐθέλει κόσμον ἐὸν ἔνθα καὶ ἔνθα." Μήποτε οὖν καθὼς αὐτὸς ἐν

the betterment of the things that come under His dispensation, since it has the power to make wise those who are taught by it, inspiring them to hope that they will depart from here for another place entirely,[3] and to believe that the end of the mystery concerning this motion that affects them is that through their inclination to God they will certainly be divinized by grace. By "mean terms" I mean the plenitude of visible realities that are now around man, or within which man finds himself, while by the "extremes" I mean the *substance* of future realities that are not visible but will without fail come to be around man—realities that have properly and truly been created and have come into being in accordance with the ineffable and primal purpose and rationale of the divine goodness. In the same way, when the wise Ecclesiastes, with the great and clear eye of his soul, looked beyond the coming into being of visible and transitory things, [1412D] and beheld, as it were, the vision of what had been truly created and brought into being, he said: *What is this that has been brought into being? It is the same as that which will come into being. And what is this that has been created? It is the same as that which will be created.* He clearly had in mind the first things and the last things, inasmuch as they are the same things and truly exist, but of the things in the middle,[4] which pass away, he makes no mention here whatsoever.

6 Indeed it was after the teacher had spoken rather brilliantly about the natures of various animals and minerals, and, to speak briefly, about the many things that are observed among beings more generally, that he said, "The sublime Word plays in [1413A] all kinds of forms, judging His world as he wishes, on this side and on that." Is this not then

τῷ τῆς ἁγίας Πεντηκοστῆς λόγῳ φησί, περὶ θεότητος διεξιὼν καὶ κτιστῆς φύσεως; "Ἕως ἑκάτερον ἐπὶ τῆς ἰδίας μένῃ, τὸ μὲν περιωπῆς [see Ps 13(14):2, 52(53):2], τὸ δὲ ταπεινώσεως, ἄμικτος ἡ ἀγαθότης καὶ τὸ φιλάνθρωπον ἀκοινώνητον, καὶ *χάσμα μέγα ἐν μέσῳ* καὶ ἀδιάβατον, οὐ τὸν πλούσιον τοῦ Λαζάρου καὶ τῶν ὀρεκτῶν Ἀβραὰμ κόλπων διεῖργον [Lk 16:23–26], πᾶσαν δὲ τὴν γενητὴν φύσιν καὶ ῥέουσαν τῆς ἀγενήτου καὶ ἑστηκυίας." Ὧι παρεμφερῆ τε καὶ ὅμοια καὶ ὁ θεηγόρος μέγας διεξέρχεται Διονύσιος ὁ Ἀρεοπαγίτης φάσκων· "Τολμητέον δὲ καὶ τοῦτο ὑπὲρ ἀληθείας εἰπεῖν, ὅτι καὶ αὐτὸς ὁ πάντων αἴτιος τῷ καλῷ καὶ ἀγαθῷ τῶν πάντων ἔρωτι δι' ὑπερβολὴν τῆς ἐρωτικῆς ἀγαθότητος ἔξω ἑαυτοῦ γίνεται ταῖς εἰς τὰ ὄντα πάντα προνοίαις, καὶ οἷον ἀγαθότητι καὶ ἀγαπήσει καὶ ἔρωτι θέλγεται, καὶ ἐκ τοῦ ὑπὲρ πάντα καὶ πάντων ἐξῃρημένου πρὸς τὸ ἐν πᾶσι κατάγεται κατ' ἐκστατικὴν ὑπερούσιον δύναμιν ἀνεκφοίτητον ἑαυτοῦ."

7 Μήπως οὖν, καθὼς ἔφην, κἀκ τούτων τὸν περὶ τοῦ, "Παίζει γὰρ Λόγος αἰπύς," ἐπιτόμως ἀποδοθέντα τρόπον ἐξαπλῶσαι κατὰ διάνοιαν τοιαύτην ἡμῖν ἐστι δυνατὸν φάσκουσιν. Ὥσπερ οἱ γονεῖς, ἵνα τοῖς καθ' ἡμᾶς παραδείγμασι χρήσωμαι εἰς τὴν τῶν ὑπὲρ ἡμᾶς πραγμάτων ὑπογραφήν, ἀφορμὰς τοῖς τέκνοις παρέχοντες τὴν νωθείαν ἀποσείσασθαι συγκαταβάσεως τρόπῳ, δοκοῦσι κατὰ συμπεριφορὰν παιδικὰ παίγνια μετιέναι, ὡς, φέρε εἰπεῖν, καρυατίζειν καὶ ἀστραγάλοις μετ' αὐτῶν συμπεριφέρεσθαι, ἢ καὶ ἄνθη πολύχροα τούτοις παρατιθέντες καὶ πολυβαφεῖς ἐσθῆτας τῶν αἰσθήσεων θελκτηρίους, ἀπῆγον

the same thing that he says in his oration "On Holy Pentecost," when he speaks about divinity and created nature? "As long as each nature remains in its proper domain, the one atop its lofty height, the other in its lowliness, God's goodness remains unmixed, and His love for mankind is not communicated, and there is *a great chasm* in the middle that cannot be crossed, which not only separates the rich man from Lazarus and the longed-for bosoms of Abraham, but also separates the whole of nature that has come into being and is in a state of flux from that which is uncreated and at rest."[5] The same and similar things are said by the great and divinely inspired Dionysios the Areopagite: "One must make bold to say even this, on behalf of truth, that the very Author of all things, through the beauty, goodness, and overflow of His intense love for all things, goes out of Himself [1413B] in His providences for all beings, and is, as it were, spellbound by goodness, love, and longing, and is led down from His position above all and beyond all, to be in all according to an ecstatic and supraessential power which is yet inseparable from Himself."[6]

7 From the meaning of these words it might perhaps, as I said, be possible to expand upon this brief interpretation of the phrase, "The sublime Word plays," and so suggest the following. We know that parents—if I may use examples we are familiar with to illustrate things that are above us—providing their children with opportunities to shake off their sluggishness, frequently condescend to their level, and thus we see them indulgently taking part in childish games, such as playing with nuts and knucklebones with them,[7] or showing them [1413C] many-colored flowers and colorfully dyed clothing to beguile their senses, thereby attracting their

ἢ κατέπληττον, ὡς τῶν παίδων ἑτέραν τέως ἐργασίαν οὐκ ἐχόντων, μετὰ βραχὺ δὲ καὶ παιδευτηρίοις αὐτοὺς τῶν γονέων παραδιδόντων, εἶτα καὶ λόγου τελεωτέρου καὶ πραγμάτων ἰδίων μεταδιδόντων, οὕτω τυχὸν καὶ τὸν ἐπὶ πάντων Θεόν φησι διὰ τῶν εἰρημένων ὁ διδάσκαλος διὰ τῆς τέως ἱστοριώδους τῶν φαινομένων κτισμάτων φύσεως εἰς ἔκπληξιν ἢ καὶ ἀπαγωγὴν διὰ τῆς αὐτῶν θέας καὶ γνώσεως νῦν ἡμᾶς, οἷα κομιδῇ παῖδας, ἐμβάλλοντα, ἔπειτα καὶ τὴν τῶν ἐν αὐτοῖς πνευματικωτέρων λόγων θεωρίαν ἐνιέντα, καὶ τελευταῖον ἐπὶ τὴν ἑαυτοῦ, καθώς ἐστιν ἐφικτόν, διὰ θεολογίας μυστικωτέραν γνῶσιν ἐνάγοντα, τὴν πάσης τῆς ἐν εἴδει καὶ ποιῷ καὶ σχήματι καὶ ποσῷ, τῷ ἐν πλήθει τε καὶ ὄγκῳ παντάπασι καθαρεύουσαν ποικιλίας τε καὶ συνθέσεως ἐν τοῖς προπαιδεύμασιν, ὡς πρὸς τὸ τέρμα τῆς θεωρίας, "παίζειν" εἴρηται τῷ θεοφόρῳ Γρηγορίῳ, καὶ τῷ θεόφρονι[10] Διονυσίῳ "θέλγεσθαί" τε καὶ "ἐξίστασθαι ἑαυτοῦ."

8 Τῷ ὄντι γὰρ ἐκ παραλλήλου κατὰ παράθεσιν θεωρούμενα πρὸς τὰ κυρίως καὶ ἀληθῶς ὄντα, καὶ ἐς ὕστερον φανησόμενα, τὰ παρόντα καὶ φαινόμενα καὶ παίγνιον εἶναι δοκεῖ, καὶ ἔτι τούτου πορρωτέρω. Πρὸς γὰρ τὴν τῶν κυρίως θείων καὶ πρωτοτύπων πραγμάτων ἀλήθειαν συγκρινομένη τῶν παρόντων καὶ ὁρωμένων πραγμάτων ἡ διακόσμησις οὐδὲ τὸ παράπαν εἶναι νομισθήσεται τοῖς ὅλον χωρεῖν κατὰ τὸ δυνατὸν τὸ τῆς θείας ὡραιότητος κάλλος ἀξιουμένοις, ὥσπερ οὐδὲ τὸ παίγνιον ἀληθινῷ τινι καὶ ὄντι πράγματι συγκρινόμενον εἶναι καθάπαξ νομίζεται.

attention and filling them with amazement, for young children have no other kind of work or occupation. But eventually their parents send them to school, after which they converse with them in a more mature manner, and allow them the use of their own things. Thus, perhaps the teacher is saying that God, who is superior to all, by leading us through the nature of visible creations, as if it were a kind of story, seeks to amaze us or attract our attention by the sight and knowledge of these things, as if we were no different than children, after which He directs us to the contemplation of the more spiritual principles within these things, and finally leads us by way of theology up to the [1413D] more mystical knowledge of Himself, so far as this is possible—a knowledge which in the initial stages is purified from all varied appearances and compounds, whether of form and quality or shape and quantity, found in either numerical multiplicity or bodily mass, and so on to the end of contemplation—and this is called "playing" by the God-bearing Gregory, and "beguiling" and "going out of Himself" by the godly-minded Dionysios.

8 Indeed, when things that are present and visible are compared and considered alongside things that properly and truly exist, and [1416A] which will be manifested at a later stage, the former seem to be but a child's game, and even something rather less than that. For when the arrangement of present, visible things is compared to the truth of what in fact are divine and archetypical realities, it will not even be reckoned to exist in the eyes of those who have been made worthy to behold (as far as possible) all the splendor of divine beauty—in the same way, when a child's plaything is compared to anything true and real, it is not reckoned as having actual existence.

Ἄλλη θεωρία εἰς τὸ αὐτό

9 Τυχὸν δὲ καὶ τὸ μεταπτωτικὸν ὧν ἐγχειρίζομεν ὑλικῶν πραγμάτων ἄλλην ἄλλως μεταφερόντων τε καὶ μεταφερομένων, καὶ μηδεμίαν βάσιν ἐχόντων στερέμνιον, πλὴν τοῦ πρώτου λόγου, καθ' ὃν φέρονται σοφῶς τε καὶ προνοητικῶς καὶ φέρουσι, καὶ τῷ κρατεῖσθαι ὑφ' ἡμῶν νομίζεσθαι, διαφευγόντων πλέον ἢ κρατουμένων, καὶ τὴν ἔφεσιν ἡμῶν τῶν αὐτοῖς ἀνεχομένων κρατεῖσθαι, μᾶλλον ἑαυτῶν οἷον ἀπωθουμένων, καὶ κρατεῖν ἢ κρατεῖσθαι παντελῶς μὴ δυναμένων, οἷα δὴ μόνον σταθερὸν τῆς ἑαυτῶν φύσεως ὅρον κεκτημένων τὸ ἀποῤῥεῖν καὶ μὴ ἵστασθαι, παίγνιον εἰκότως ἐῤῥέθη Θεοῦ τῷ διδασκάλῳ, ὡς διὰ τούτων μετάγοντος ἡμᾶς ἐπὶ τὰ ὄντως ὄντα καὶ μηδέποτε σαλευόμενα.

Ἄλλη θεωρία εἰς τὸ αὐτό

10 Εἰ δὲ καὶ ἡμεῖς αὐτοί, κατὰ τὴν κρατοῦσαν ἐπὶ τοῦ παρόντος τῆς φύσεως ἡμῶν ἀκολουθίαν, νῦν μὲν καθ' ὁμοιότητα τῶν λοιπῶν ἐπὶ γῆς ζώων γεννώμενοι, ἔπειτα παῖδες γινόμενοι, εἶτα ἄνθους ὠκυμόρου δίκην τῆς νεότητος ἐπὶ τὸ ῥικνὸν τῆς παλαιότητος φθασάσης τεθνηξόμενοι, καὶ πρὸς ἕτερον βίον μετατιθέμενοι, παίγνιον ἐῤῥήθημεν τοῦ Θεοῦ τῷ θεοφόρῳ τούτῳ διδασκάλῳ, οὐκ ἔξω τοῦ εἰκότος. Πρὸς γὰρ τὴν μέλλουσαν τῆς θείας καὶ ἀληθοῦς ζωῆς ἀρχετυπίαν ἡ παροῦσα συγκρινομένη ζωὴ παίγνιόν ἐστι, καὶ πᾶν εἴ τι ἄλλο τούτου καθέστηκεν ἀνουσιώτερον.

Another contemplation of the same

9 Or perhaps the mutability of the material objects which we hold in our hands, which shift things around and are themselves shifted around in various ways, [1416B] having no solid foundation, save for the first intelligible principle, in accordance with which they are carried along wisely and providentially, and carry us along with them—and whereas it might be thought that they can be controlled by us, they slip through our fingers far more frequently than we control them, and they rather almost repel the desire of those among us who insist on clinging to them, and so they neither maintain their hold over us nor are they held by us, since the only stable characteristic their nature possesses is their state of flux and their instability—perhaps this, I say, was fittingly called God's game by the teacher, seeing that it is through these things that God leads us to what is really real and can never be shaken.

Another contemplation of the same [1416C]

10 And if we ourselves, in accordance with the prevailing sequence of our nature, are now born like the rest of the living creatures on the earth, after which we become children, and after which, in the manner of quickly fading flowers, our youth withers into the wrinkles of old age, and dying we are transferred to another life—then not without reason are we said to be the plaything of God by that God-bearing teacher. For this present life, when compared to the archetype of the divine and true life that is to come, is a child's toy, than which no other such toy could be more insubstan-

Ὅπερ ἐν τῷ εἰς Καισάριον τὸν αὐτοῦ ἀδελφὸν ἐπιταφίῳ δείκνυται[11] σαφέστερον, οὑτωσὶ λέγων· "Τοιοῦτος ὁ βίος ἡμῶν, ἀδελφοί, τῶν ζώντων πρόσκαιρα· τοιοῦτο τὸ ἐπὶ γῆς παίγνιον· οὐκ ὄντας γενέσθαι, καὶ γενομένους ἀναλυθῆναι· ὄναρ ἐσμὲν οὐχ ἱστάμενον, *φάσμα* τι μὴ κρατούμενον [see Job 20:8], πτῆσις *ὀρνέου* παρερχομένου [see Wis 5:11], *ναῦς* ἐπὶ θαλάσσης *ἴχνος οὐκ* ἔχουσα [see Wis 5:10], κόνις, *ἀτμίς* [Ja 4:14], ἑωθινὴ δρόσος [see Hos 13:3], ἄνθος καιρῷ φυόμενον καὶ καιρῷ λυόμενον [see Job 14:2; 1 Pt 1:24], *ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει* [Ps 102(103):15], καλῶς ὁ θεῖος Δαβὶδ περὶ τῆς ἀσθενείας ἡμῶν ἐφιλοσόφησε."

[Epilogue]

11 Ταῦτα περὶ ὧν τοῖς θειοτάτοις τοῦ μεγάλου πατρὸς ἡμῶν καὶ διδασκάλου Γρηγορίου λόγοις ἠπορήσατε καὶ εἰπεῖν ἐκελεύσατέ μοι, μακαριώτατοι, κατὰ τὴν ἐμὴν δύναμιν. Τῷ ὑμετέρῳ νεύματι δικαίως ὑπείκων ἔφην ἐγὼ στοχαζόμενος, ἀλλ' οὐκ ἀποφαινόμενος. Οὐ γὰρ ἐφικνεῖται τῆς μεγάλης καὶ ὑψηλῆς τοῦ θεόφρονος[1] διδασκάλου διανοίας ὁ ἡμέτερος νοῦς, πολλαῖς ἔτι κατὰ θέλησιν ἀκίσι παθῶν βαλλόμενος, ὧν τοῖς μώλωψι μᾶλλον χαίρει

tial. The teacher states this much more clearly in the funeral oration for his brother Kaisarios, when he says: "Such is our life, brothers, of we who live only briefly: a sort of game played upon the earth. Not having existed, [1416D] we were brought into being, and having been brought into being, we are dissolved. We are a dream that does not last, a *phantom* that cannot be grasped, the flight of a *bird* that passes and is gone, a *ship* passing through the sea and leaving *no trace,* dust, *vapor,* morning dew, a flower that sprouts up and in a moment is withered—*man, his days are like grass, he blossoms like the flower of the field,* as the divine David aptly said when he reflected on our weakness."[8] [1417A]

[Epilogue]

These, then, to the best of my abilities, are my responses 11 to those passages in the most divine orations of Gregory, our great father and teacher, that you, most blessed ones, found perplexing, and urged me to address. Yielding obediently to your wishes, as was only right, I have spoken conjecturally and not by way of assertions. For my intellect is hardly capable of scaling the height of the great and lofty mind of our godly-minded teacher, since it continues to be wounded—and voluntarily at that—by the arrows of the passions, and takes greater delight in being scarred by the vices than it does in being cleansed by the graces of the

στιζόμενος ἢ χάρισιν ἀρετῶν καθαιρόμενος, διὰ τὴν μακρὰν τοῦ κακοῦ συνήθειαν ἕξιν λαβὼν φιλαμαρτήμονα. Καὶ εἰ μὲν φανῶσιν ὑμῖν τινα λόγον ἔχειν τῆς ὑποθέσεως ἄξιον, καὶ μὴ πάντη τῆς ἀληθείας ἀπολειπόμενον, τῷ Θεῷ χάρις, τῷ τὴν χαμαίζηλον (ἵνα καὶ τοῦτο θαυματουργήσῃ) καὶ χαμαιπετῆ διάνοιαν φωτίσαντι, καὶ λόγον σύμμετρον χαρισαμένῳ πρὸς τὸ χαράξαι τὴν συμμετρίαν τῶν νοηθέντων, καὶ ὑμῖν τοῖς ὑποτάξασι καὶ τῇ τῶν εὐχῶν βοηθείᾳ τὸ πᾶν κατορθώσασιν. "Εἰ δὲ οὐκ ὀρθῶς ἢ ἀτελῶς καὶ τῆς ἀληθείας ἢ ὁλικῶς ἢ μερικῶς ἀποπεπλάνημαι" (τὸν γὰρ μέγαν καὶ θεοφάντορα κἀν τούτῳ σοι προσφέρω Διονύσιον παρακλήτορα), "τῆς σῆς ἂν εἴη φιλανθρωπίας ἐπανορθώσασθαι τὸν ἀκουσίως ἀγνοοῦντα, καὶ μεταδοῦναι λόγου τῷ μαθεῖν δεομένῳ, καὶ ἐπαμῦναι τῷ μὴ αὐτάρκη δύναμιν ἔχοντι, καὶ ἰάσασθαι τὸν οὐκ ἐθέλοντα ἀῤῥωστεῖν," ἵνα καὶ τοῦτο μετὰ τῶν ἄλλων σου καλῶν, μᾶλλον δὲ πρὸ τῶν ἄλλων, ἀνάθημα τίμιον καὶ πάσης θυσίας αἰδεσιμώτερον ἱερουργήσῃς τῷ Θεῷ, τὴν φιλανθρωπίαν, τῷ ἐν οὐρανῷ καὶ ἐπὶ γῆς παρὰ πάσης δοξαζομένῳ τῆς κτίσεως, καὶ μόνην ἀπαιτοῦντι παρ' ἡμῶν θυσίαν τὴν εἰς ἀλλήλους φιλανθρωπίαν.

virtues, because its long association with evil has made it a habitual lover of sin. And if anything that I have said should appear to you to have any value for the purpose at hand, and not to have fallen completely short of the truth, then the thanks are due to God,[1] who illumined my stunted intelligence (a miracle indeed), [1417B] which creeps along low to the ground,[2] and who granted me the commensurate power of expression, so that I might express the proper measure of my thoughts. Thanks are also due to you who commissioned <this work> and whose prayers assisted in bringing the whole to completion. "If, however, these things are either incorrect or imperfect, and I have wandered from the truth, either wholly or partially"—here I beseech you with the words of the great theologian Dionysios—"may it be of your loving-kindness to correct him who unwillingly is ignorant, and to impart a word to him who wishes to learn, and to vouchsafe assistance to him who has not power in himself, and to heal him who, not willingly, is sick."[3] Thus, together with all your other blessings, or rather before them all, you will preside over a precious offering, more venerable than every sacrifice, namely, loving-kindness to God, who in heaven and on earth is glorified by all creation, [1417C] and who asks of us but a single sacrifice: that we love one another.

Abbreviations

For the works of Maximos

Amb = *Ambigua to Thomas and John*

CT = *Capita theologica et oeconomica*

LrdPr = *Commentary on the Lord's Prayer*

Myst = *Mystagogy*

Opusc. = *Opuscula theologica et polemica*

prol. John = Prologue to the *Ambigua to John*

prol. Thom. = Prologue to the *Ambigua to Thomas*

Ps 59 = *Commentary on Psalm 59*

Pyrr = *Disputation with Pyrrhos*

QD = *Quaestiones et dubia*

QThal = *Quaestiones ad Thalassium*

QThp = *Quaestiones ad Theopemptum*

For the works of Dionysios the Areopagite

CH = *On the Celestial Hierarchy*

DN = *On the Divine Names*

EH = *On the Ecclesiastical Hierarchy*

MT = *On Mystical Theology*

ABBREVIATIONS

For the works of Plato

Rep = *Republic*

Theaet = *Theaetetus*

Tim = *Timaeus*

For the works of Plotinus

En = *Enneads*

For the works of Aristotle

An = *De Anima (On the Soul)*

AnPr = *Prior Analytics*

Cat = *Categories*

HA = *History of Animals*

Int = *On Interpretation*

Met = *Metaphysics*

Phys = *Physics*

Top = *Topics*

Other abbreviations

ACO = *Acta conciliorum oecumenicorum*

CAG = *Commentaria in Aristotelem Graeca*

CCSG = *Corpus Christianorum. Series Graeca*

CPG = *Clavis patrum graecorum*

CSEL = *Corpus Scriptorum ecclesiasticorum latinorum*

GCS = *Die griechischen christlichen Schriftsteller*

GNO = *Gregorii Nysseni Opera*

LCL = Loeb Classical Library

Or. = Oration

Orr. = Orations

PG = *Patrologia Graeca*

SC = *Sources chrétiennes*

SVF = *Stoicorum veterum fragmenta*

In the notes to the translation, the works of Maximos are cited only by their abbreviated titles, and are not preceded by "Maximos"; thus: see QThal 45 (CCSG 7:153); Pyrr (PG 91:288D); Letter 2 (PG 90:393C); etc.

The works of Gregory the Theologian are cited by oration number and section, followed by volume, page, and line number from the SC edition. Thus, Gregory the Theologian, Or. 39.13 (SC 358:176, ll. 8–9), refers to a passage from oration 39, section 13, which can be found in SC volume 358, p. 176, lines 8–9. PG is used for works by Gregory not available in SC.

The works of Dionysios the Areopagite are cited by abbreviated title, chapter, section, page, and line number from the Berlin edition, followed by the corresponding PG reference. Thus, DN 2.9 (133, ll. 8–9; 648A), is a reference to a passage from *On the Divine Names,* chapter 2, section 9, which can be found on p. 133, lines 8–9 in the Berlin edition, as well as PG volume 3, column 648, section A.

Note on the Text

The study of Maximos the Confessor has long been impeded by the lack of a critical edition of the *Ambigua.* The complexity of a work like the *Ambigua,* and the diversity of the manuscripts and other witnesses to the text, poses numerous challenges and difficulties for the editor and translator. I do not pretend to have said the last word, but merely to have improved the standard text in J.-P. Migne, *Patrologia Graeca* 91 (Paris, 1860) by expanding the base of the edition as described below.

The works of Maximos the Confessor in PG 90–91 have for the most part been reprinted from the first two volumes of a projected three-volume edition by François Combefis, published in Paris in 1675. Combefis died before he was able to publish the third volume, which was to contain the *Ambigua to Thomas* and the *Ambigua to John,* for which PG reprints the edition of Franz Öhler, which appeared in 1857.[1] Öhler's edition is a transcription of a single Greek manuscript, *Gudianus graecus* 39, dated to the thirteenth or fourteenth century, which he collated with an earlier, partial edition of the *Ambigua* by Thomas Gale, published in 1681.[2] The PG editors introduced various emendations and errors not found in Öhler, and these are cited in the Notes to the Text.

In 1972, Édouard Jeauneau published a critical edition of Ambiguum 42 as an appendix to his edition of Eriugena's *Commentary on the Gospel of John* (SC 180:390–94). In 2002, Bart Janssens published a meticulous critical edition of the *Ambigua to Thomas* (CCSG 48), which I have consulted but not reproduced. The text of the *Ambigua* that appears in this present volume is based on the manuscripts and other witnesses listed below. Variant readings are given for the *Ambigua to John* but not the *Ambigua to Thomas,* for which interested readers can consult the edition of Janssen. The format of the present series does not allow for a full list of variants, only the most important, which have been noted.

Thanks to the vagaries of history, the oldest surviving witness to the text of the *Ambigua to John* is not a Greek manuscript, but a ninth-century Latin translation made by John Eriugena, an Irish philosopher resident in the Carolingian court. At the request of Charles the Bald, Eriugena translated the works of Dionysios the Areopagite into Latin, having at his disposal a manuscript that had been given as a gift to the court by Byzantine ambassadors in 827. Eriugena completed the translation between 860 and 862, after which, having obtained copies of the major works of Maximos, he spent the next two years translating them into Latin. He translated first the *Ambigua to John* (between 862 and 864), and then the *Questions to Thalassios* (between 864 and 866). Because the oldest surviving Greek manuscripts containing the *Ambigua to John* are from the eleventh century, Eriugena's translation is the oldest surviving witness to the text as a whole. Eriugena was, moreover, an extremely literal translator, and his work is of the highest importance

for establishing the text of the *Ambigua to John*. I have therefore been greatly helped by the excellent critical edtion by Édouard Jeauneau, *Maximi confessoris Ambigua ad Iohannem iuxta Iohannis Scotti Eriugenae latinam interpretationem*, CCSG 18 (Turnhout, 1988).

Direct Witnesses

A = *Angelicus graecus* 120; 11th century

V = *Vaticanus graecus* 1502; 12th century

C = *Vaticanus graecus* 504; 12th century

D = *Vaticanus graecus* 507; 14th century

P = *Athos, Panteleimon* 548; 15th century

Z = *Barberini graecus* 587; 16th century

Indirect Witnesses

Va = *Vaticanus graecus* 2020; 10th century

Ba = *Athos, Vatopaidi* 32; 15th century

Ib = *Athos, Iviron* 386; 16th century

Da = *Athos, Dionysiou* 274; 17th century

Di = *Athos, Dionysiou* 275; 17th century

I have also incorporated a small number of variants from two Greek manuscripts identified by Sherwood, *Earlier Ambigua*, and Jeauneau CCSG 18:

T = *Panhagios Taphos* 20; 11th century

M = *Monacensis graecus* 363; 13th–14th century

Two secondary witnesses have also been consulted, both dating to the final years of the Byzantine Empire, when pas-

sages from Maximos's writings were heavily cited by Hesychast theologians:

Th = Theophanes of Nicaea, *Five Orations on the Light of Thabor,* ed. George Zacharopoulos (Thessaloniki, 2003), 123–304; and id., *That the World Could Not Have Been Created* Ex Aeterno, ed. Ioannis Polemis (Athens, 2000), 1–49.

Jn = John Kantakouzenos, *Refutation of Prochoros Kydones* 1–2; and id., *Dispute with Paul the Latin Patriarch,* ed. Edmond Voordeckers and Franz Tinnefeld, CCSG 16 (Turnhout, 1987).

In the Notes to the Text, these secondary witnesses are cited by page and line number.

Signs and Abbreviations Employed in the Notes to the Text

Sigla

A = *Angelicus graecus* 120; 11th century

Ba = *Athos, Vatopaidi* 32; 15th century

C = *Vaticanus graecus* 504; 12th century

D = *Vaticanus graecus* 507; 14th century

Da = *Athos, Dionysiou* 274; 17th century

Di = *Athos, Dionysiou* 275; 17th century

Er = John Eriugena, *Maximi Confessoris Ambigua ad Iohannem;* 9th century

Ib = *Athos, Iviron* 386; 16th century

Jn = John Kantakouzenos; 14th century

M = *Monacensis graecus* 363; 13th–14th century

Öhler = Franz Öhler, *Maximi Confessoris de variis difficilibus locis.* Halle, 1857

P = *Atbos, Panteleimon* 548; 15th century

PG = J.-P. Migne, *Patrologia Graeca.* Paris, 1860

T = *Panbagios Taphos* 20; 11th century

Th = Theophanes of Nicaea; 14th century

V = *Vaticanus graecus* 1502; 12th century

Va = *Vaticanus graecus* 2020; 10th century

Z = *Barberini graecus* 587; 16th century

Abbreviations

abv. = above

add. = added in/by

post corr. = after correction

ante corr. = before correction

corr. = corrected

fol. = folio page

fols. = folio pages

in marg. = in margin

l. = line

ll. = lines

om. = omitted in/by

<. . .> = editorial inclusion or insertion

? = a reading is probable or possible but not certain

Notes

1 Franz Öhler, *Sancti Patris nostri Maximi Confessoris de variis difficilibus locis. SS. PP. Dionysii et Gregorii ad Thomam V.S. librum ex codice manuscripto Gudiano descripsit et in Latinum sermonem interpretatus post I. Scoti et Th. Gale testamina nunc primum integrum edidit.* Anecdota graeca, Tomus I (Halle, 1857).

2 Thomas Gale, *Joannis Scoti Erigenae de Divisione Naturae libri quinque diu desiderati. Accedit Appendix ex Ambiguis S. Maximi Graece et Latine* (Oxford, 1681). In an appendix to this edition, Gale published the whole of the *Ambigua to Thomas,* and a small portion of the *Ambigua to John* (i.e., the Letter to John of Kyzikos, and Amb 6–10.3).

Notes to the Text

Ambigua to John

Ambiguum 23

1 ἤρχθη A$^{ante\ corr.}$VCPBDa: ἤχθη A$^{post\ corr.}$D PG: inchoatum Er

2 παντὸς CB: πάντως AVPDa PG: omnis Er, *see CCSG 18:147, l. 11, apparatus*

3 ὂν A$^{post\ corr.}$B: *om.* VCDP PG: quod movetur est et factum Er, *which suggests that his Greek text may have had:* κινούμενον, ὂν καὶ γεννητόν

4 θεῖον ἀκίνητον . . . ἐπιστήμην AVCPBaDa: *om.* PG: magister magis laudabat immobile divinum. Sed sicut secundum scientiam Er

5 Ἀμέλει τοι AVCPBaDa: Ἀνελεῖται PG

Ambiguum 24

1 προεβάλλοντο AC: προεβάλοντο VPDa PG

Ambiguum 25

1 ὑποκειμένου AVCDPIbDa Öhler: ἀποκειμένου PG: subiectum Er

Ambiguum 26

1 Ἐκ . . . λόγου AVC: Ἐκ . . . λόγου εἰς τό· D: *om.* PG: Ex eodem sermone Er

2 ἐπήγαγεν AVCPDa: ἐνήγαγεν PG: addidit Er

Ambiguum 27

1 Θεὸς AVCPDa: Θεοῦ PG

2 συμπληρούσας AVC Öhler: συμπλούσας PG

3 κλῆσις AVCPDa: κτῆσις PG: vocatio Er

Ambiguum 30

1 Sed Verbi gratia Er

Ambiguum 31

1 Εἰ κατ' ἀλήθειαν AVCDPDa: Κατὰ ἀλήθειαν PG: Si secundum veritatem Er

2 ἀνοιγέντων V’CDPDa PG: ἀνοιγομένων A

3 μικρὸν ACDa: μικρὸς PG: μικρῶν VP

4 *The following subsection (Amb 31.4–31.6) is not found in A.*

5 αὐθαδῶς V’CPDa: ἀφραδῶς PG: proterve Er

6 μυστικὸν VCPDa: μυστικῶς PG: mysticum Er

7 ἐν AVCPDa: *om.* PG

8 ἐπιβολὴ AVCDa: θεωρία D PG: experimentum Er

Ambiguum 32

1 ἄλλην ἀρχὴν AVCPDa: ἄλλας ἀρχὰς PG: aliud principium Er

2 ἐπ' αὐτῷ V$^{\text{post corr.}}$P: ὑπ' αὐτῷ AC PG

3 ὅτιπερ AVCPDa: ὅτι PG

4 καλουμένην AVCPDa: λεγομένην PG: dicitur Er

5 ἑνώσεως Dionysios the Areopagite, *EH 2.4 (75, l. 15; 400C)*: ἐλλάμψεως AVCPDa PG: unitate Er

6 καὶ δι' . . . πρώτιστα V *in marg.* P: *om.* ACDa PG: et per illa in praestantia Er

Ambiguum 34

1 περὶ Θεὸν AVCPDa: περὶ Θεοῦ PG: circa Deum Er

2 Ἐκ . . . τό· AVC: Ἐκ . . . λόγου PG

Ambiguum 35

1 χεθῆναι AVC: χυθῦναι PG
2 μηδενὶ τρόπῳ AVCPDa: μηδενὶ λόγῳ ἤ τρόπῳ PG: et nullo modo Er

Ambiguum 36

1 ἀδιάφορον AC: διαφυλάττουσα . . . ἀδιάφορον V *in marg.* PDa: διάφορον D PG: indifferens Er

Ambiguum 37

1 σπουδάσατε AVCPDa: σπουδάζετε PG
2 καὶ ἐν οὐδενὶ . . . οὐδὲν φαινόμενος AVCPDa: *om.* PG: et in nullo ullum omnino subsistens aut apparens Er. *(I have emended* οὐδὲν *to* οὐδὲ.*)*
3 ἐκτινάξασαν AVCPDa: ἐκτινάξαν PG
4 ὡς AVCPDa: *om.* PG

Ambiguum 38

1 ἐκείνων AVCPDa: εἰκόνων PG: illorum Er
2 ὑποκειμένου AVCPDa: ὑπ' ἐκείνου D PG: subiecti Er
3 διετίτρα A*post corr.* CD PG: διετίτρω A*ante corr.*: διετίτρωσκε V*post corr.* P

Ambiguum 40

1 γοῦν AVCP: οὖν PG

Ambiguum 41

1 παραλαβόντες VCPDa: λαβόντες A PG
2 ἑαυτοῦ AVCPDa: αὐτοῦ PG
3 ἕνωσιν AVCPDa: γνῶσιν PG: adunationem Er
4 κεκίνηται AVCPDa: κεκίνητο PG
5 προφαινομένους AVCPDa: προφερομένους PG: praemonstratas Er
6 ἡμᾶς ἑαυτοῖς AVCPDa: ἡμῖν ἑαυτοὺς PG: nos nobismet Er

7 τιμιώτατα AVCPDa: ἀτιμιώτατα PG: pretiosissima Er
8 πραγματειωδῶς AVCPDa: *om.* PG: causaliter Er

Ambiguum 42

1 βάπτισμα λόγου AVCD: βάπτισμα β′ λόγου PG: ex sermone in baptisma Er
2 τὴν ἐλευθερίαν AVCP: τῆς ἐλευθερίας PG
3 *Here I insert the missing article, and read* ἡμῶν *with Eriugena*: τεμὼν AVC PG: τελῶν P: nostras Er
4 ταύτὴν AVCP: ταὐτὸν PG
5 Ἄλλη . . . θεωρία VC: Θεωρία εἰς τό, "Τρισσὴν γέννησιν ἡμῖν οἶδεν ὁ λόγος" PG: Alia in idipsum speculatio Er. *The following four paragraphs (Amb 42.5–42.8) are not found in A, the absence of which has been noted in the margin by a later hand (fol. 171r).*
6 τοῦ VCP: *om.* PG
7 διὰ τὴν . . . διασάφησιν VCP: *om.* PG: per inconfusam rerum ac bene discretam declarationem Er
8 οὐ τραπεὶς τὴν φύσιν VCP: οὐ τραπεὶς εἰς τὴν κάτω φύσιν PG: οὐ τραπεὶς τὴν κατὰ φύσιν Gudianus graecus 39 *(Öhler, p. 303, n. 1)*: non convertens naturam Er
9 ἢ ὡς . . . δεδωκά σε VCP: *om.* PG: aut quasi adiutor, inquam, sicut germen agri dedi te Er
10 καὶ διαμένει . . . καὶ ἔστι VCP Öhler: *om.* PG: et permanet et alium similiter corporis per quem et fit et est Er
11 ἕνωσιν PG: γνῶσιν VC'P: unitatem Er
12 ἐμφαντικῶς VCP PG: ἐμφατικῶς A: intellectualiter Er
13 ἕτεροι AVCP: τινὲς PG
14 μετεγκλίσεις AVCP: ἐγκλίσεις PG: anfractus Er
15 ἢ AVCP: *om.* PG: aut Er
16 παρέξοντος AVCP: παρέχοντος PG
17 εἰς AVCP: πρὸς PG: in Er
18 δεῖ AVCP: δὲ PG
19 εἰ AVCP: *om.* PG: si Er
20 εἰ AVCP: ἀεὶ PG: si Er
21 ἀλλ' ἀνθ' AVCP: ἀλλ' καθ' PG
22 ὕδατος ζωτικοῦ . . . διὰ τοῦ ὕδατος V *in marg.* CP: ὕδατος μητέρα

τὴν πέτραν ἀποδεικνύς PG: aquae vitalis matrem siccissimam ostendens petram, non mutatam in alteram naturam per aquam Er

Ambiguum 45

1 τὸν AVCP: *om.* PG

Ambiguum 46

1 τὰς ἀκτῖνας AVCP: τὴν ἀκτῖνα PG: radios Er

2 αὐτοῖς ACD: αὐτῆς VP: in eis Er

3 καὶ συναχθέντων ... μονιμότητα AVCDP: *om.* PG: et congregatis ad Deum ea quae est secundum similitudinem commoditate, omni in eis circa omnia motu finem statumque accipiente, immediatam in ipso Deo perennitatem Er

Ambiguum 47

1 *There is a critical edition of this Ambiguum in SC 180:383–95. It does not differ significantly from the text in PG.*

Ambiguum 48

1 προστεθήσεται AVCP: δοθήσεται καὶ προτεθήσεται PG: addetur Er

2 Τῶν καὶ τῶν AVCDP: has et has Er. *Öhler emends the text to read* τῶν κάτω, *rendering explicit what Maximos has expressed as a euphemism.*

3 τόπον AVCDP PG: modum Er

Ambiguum 50

1 ἄλλη ... θεωρία C: ἄλλο ... θεώρημα AV PG: alia ... θεορία Er

2 τὸν αἰῶνα AVCP: *om.* PG: saeculum Er

Ambiguum 52

1 δὲ AVCP: τε PG

Ambiguum 53

1 ἐπαγγελίαν AVCP: ἐπάγγελον PG: promissionem Er
2 κατάκομον AVCP: κατάκορον PG: refertum Er
3 *The remainder of this Ambiguum is not found in A.*

Ambiguum 54

1 ἐστὶν ἤ VCP: ἐστὶν AD PG: est aut Er
2 κατὰ τὴν AVCP: κατὰ PG
3 πᾶς οὖν ἄνθρωπος προσθήκην AVCP: πῶς οὖν; Ἄνθρωπος προσθήκας PG: omnis itaque homo augmentum Er
4 καὶ γνώσεως AVCDP Öhler: *om.* PG: atque scientiae Er
5 περιτεμὼν AVCDP: περιτέμνων PG

Ambiguum 56

1 πάντων AVCP: πάντως PG: omnia Er

Ambiguum 58

1 μὴ AVCP: μηδὲ PG
2 προγεγενημένων AVCP: προγεγονότων PG *(see Rom 3:25)*

Ambiguum 60

1 spirituales secundum theoriam rationes scientiae Er
2 σαρκὸς AVCP: σαρκώσεως PG: carnis Er

Ambiguum 62

1 πολύσημον AVCDP: πολύσεμνον PG: multa significantem Er

Ambiguum 63

1 *This paragraph is not found in A.*
2 ἤ VCP: *om.* PG

Ambiguum 65

1 καθόλου AVCDP: καθ' ὅλου PG: universaliter Er
2 δὲ AVCDP: *om.* PG: autem Er
3 ἀεὶ εἶναι AVP PG: ἀεὶ εὖ εἶναι A *add. abv. line* CD: semper esse Er
4 ὄντος ... εὖ ... ἀεὶ ACP: καὶ ἀεὶ ὄντος V *in marg.*: ὄντος ... ἀεὶ ... εὖ PG: est ... bene ... semper Er

Ambiguum 66

1 *The word* χήρας *is supplied from the critical edition of Gregory's oration (SC 358:320, l. 14).*
2 πληροῖ AVCP Öhler: πληρεῖ PG
3 ταῖς *corr.* Alexakis: τοῖς AC
4 παναγίαν VCP: *om.* AD PG: sanctissima Er

Ambiguum 67

1 οὐδέτερον A*ante corr.* VCP: οὐθέτερον A*post corr.* D PG
2 θεάμοσι AVCP: θεάμασι PG: contemplatoribus Er
3 τὸ AVCP: *om.* PG
4 δωδέκατος AVP: ιβʹ C: δώδεκα D PG: duodenarius Er
5 αἰωνίων AVCDP PG: saeculorum Er
6 ὑπὸ ἀρχὴν AVP: ὑπάρχει PG: sub principio Er
7 μᾶλλον δὲ κυριώτερον AVCP: ἤ, κυριώτερον PG
8 θειοτέραν AVCP: θεωτέραν PG
9 παραδηλοῦσαν AVCP: παραδηλούσων PG: praeclaram Er
10 ὑπερθετικὸν AVCP: ὑπερθετικῆς D' PG
11 ἐξ ὧν ... ἀριθμός AVCD: *om.* PG: ex his duodecem completur numerus Er
12 ἄκροις AVCDP: ἄκροις λόγοις PG: summis Er
13 κινουμένων AVCDP: κλινουμένων PG: quae moventur Er
14 οὐσιώδους AVCP: οὐσιωδῶς PG: essentiali Er
15 *This paragraph is not found in A.*
16 ἀριθμῶν VCP: ἀριθμοῦ D PG: numerorum Er
17 καὶ περιποιητικὴν ... περιεκτικήν VCDP: *om.* PG: et salvatricem essentiarum, et discrepantium continuatricem Er.

18 Ἄνισα γὰρ τοῖς ἄκροις τὰ μέσα κινούμενα VCP: Ἄνισα γὰρ τὰ μετὰ τοῖς ἄκροις κινούμενα D PG: Discrepantia nanque a summis media moventur Er

19 ἔμφασιν VCP: ἔνστασιν D PG: notitiam Er

20 διαδίδωσιν VCP: δίδωσιν PG: distribuit Er

21 καὶ VCP: *om.* PG: et Er

Ambiguum 70

1 τουτέστι . . . ἐπίδοσιν AVCP: *om.* D PG: hoc est augmentum; per quod autem quis facit additionem Er

2 οὖν πράγματος VCP: οὖν τῶν πραγμάτων AD PG: itaque re E

3 ταύτας AVCP: αὐτὰς PG

Ambiguum 71

1 κρίνας AVCDPDaZ PG: iudicans Er. *Modern scholars argue that the correct reading of Gregory's poem is not* κρίνας *(i.e., "judging"), but* κιρνάς *(i.e., "mixing"); see Zehles and Zamora,* Gregor von Nazianz, *255, 288. However, it is clear from the manuscripts that Maximos had a version of the poem containing the word* κρίνας *(confirmed by Eriugena's translation), a variant reading that is also found in an early manuscript containing Gregory's poem,* Ambrosianus graecus *433 (H 45 sup.), fol. 10v. Moreover, a commentary on Gregory's poem attributed to Kosmas of Jerusalem (extant solely in* Vaticanus graecus *1260, fol. 209r) also reads* κρίνας, *which the commentator glosses as* διαχωρήσας, *a known meaning of* κρίνας; *see Lozza,* Cosma di Gerusalemme, *315. I am thankful to Professor Christos Simelides for this information.*

2 τὴν AVCDP: *om.* PG

3 τε καὶ ἕξεως VCPDa: *om.* AD PG: et habitudinis Er

4 ἔφη AVCDP: *om.* PG: ait Er

5 ἀνεχόμενος AVCDPDa: ἀρχόμενος PG: recipit Er

6 *The following four paragraphs (Amb 71.5–8) are not found in A.*

7 τὴν VCDP: *om.* PG

8 ἀκίνητον V[post corr.] PDa: ἀεικίνητον V[ante corr.] CD PG: immobilem Er

9 διεξελθεῖν VCP: ἐξελθεῖν PG: pertransivit Er

10 θεόφρονι VCPDa: θεοφόρῳ PG: theofrono Er

11 Ὅπερ ἐν τῷ εἰς Καισάριον τὸν αὐτοῦ ἀδελφὸν ἐπιταφίῳ δείκνυται VCPDa: Ὅπερ ἐν τῷ εἰς Καισάριον ἐπιταφίῳ δείκνυσι PG: Ipse siquidem in epitaphio in Caesarium sui fratrem apertius ostendit Er

[Epilogue]

1 θεόφρονος AVCDa: θεοφόρου PG: divina sapientis magistri Er

Notes to the Translation

Ambigua to John

Ambiguum 23

1 Gregory the Theologian, Or. 29.2 (SC 250:180, ll. 13–14); see vol. 1, Amb 1.
2 See Aristotle, *Phys* 241b1–267b26.
3 If the reading of Eriugena is accepted, then the translation should be: "If everything that is moved, exists and has been created. . . ."
4 See vol. 1, Amb 5.1.
5 See Dionysios the Areopagite, DN 4.14 (160, ll. 1–2, 3–4; 712C).
6 Gregory the Theologian, Or. 40.27 (SC 358:260, l. 28).
7 See Dionysios the Areopagite, DN 4.10 (155, ll. 18–20; 708B); and Plato, *Theaet* 150c.
8 See Gregory the Theologian, Or. 31.25–27 (SC 250:322–30).

Ambiguum 24

1 Gregory the Theologian, Or. 29.6 (SC 250:188, ll. 26–33).
2 "Essential [powers] able to complete" renders the Greek *symplerotikas,* which means both "able to complete" and "forming an essential part of," in the way that form is the fulfillment of matter, or natural qualities are the completion of a substance; see John Philoponos, *Commentary on Aristotle's* Categories (CAG 13/1:34, 64); Basil, *Hexaemeron* 1.8 (SC 26bis:120); Ps.-Cyril of Alexandria, *Extracts from the Old Testament Sayings* (PG 77:1265A); and QThal 49 (CCSG 7:355, ll. 81–85).
3 Here Maximos addresses the fourth-century Arians directly. This

anachronism may be a simple rhetorical device, or Maximos may be assuming the voice of Gregory, or perhaps addressing seventh-century Arians or others who held similar views.

4 On the Aristotelian categories of the "simultaneous" and the "reciprocal relation," see vol. 1, Amb 7.19, n. 25; and Amb 7.40, nn. 48 and 49; on the "intermediate relation," see Proklos, *Platonic Theology* 3.24 (ed. Saffrey and Westerink 1978, 85, ll. 4–8; see n. 333).

5 Gregory had used this image earlier in the oration (Or. 29.3): "Clearly a cause is not necessarily prior to its effects—the sun is not prior to its light" (SC 250:182, ll. 17–19).

Ambiguum 25

1 Gregory the Theologian, Or. 29.15 (SC 250:208, ll. 7–11). Gregory's point turns on a principle of Aristotelian logic (*Cat* 1a), i.e., whether or not an individual can belong to a species or class only if it shares all the characteristics of every member of that species or class. Aristotle found this to be a false conclusion, and Gregory agreed. Thus, conceding some differences in particulars (e.g., that in some ways the Father is superior to the Son) does not demand that the individuals in the species be reclassified. As Gregory states later in this section of his oration, the Arian fallacy lies in arguing from the particular to the general, from a conditioned to an unconditioned term, which Gregory says "is like saying 'X is a dead man,' and then drawing the conclusion: 'mankind without qualification is dead'"; see Norris, *Faith Gives Fullness to Reasoning*, 150–51.

2 Gregory the Theologian, Or. 29.15 (SC 250:208, ll. 4–7).

3 In logic, a "figure" *(schema)* is the form of a syllogism, classified according to the position of the middle term.

Ambiguum 26

1 Gregory the Theologian, Or. 29.16 (SC 250:210–12, ll. 20–23). My translation of this passage is slightly expanded in light of Gregory's larger argument.

2 See LrdPr (CCSG 23:41–42, ll. 250–57).

3 The "manner in which" *(tou pos echei),* sometimes translated as "disposition," is a technical phrase closely related to the category of *schesis* (i.e., relation, condition), and answers the question "What is it like?" or "What is its mode of being?" Its Stoic origins overlap with its later Aristotelian and Neoplatonist usage, as in Plotinos, *Ennead* 6.1.29, where the phrase is rendered as "being in a certain state" (LCL 6:103); see Barnes, *Porphyry,* 52 n. 9, and 312–14.

Ambiguum 27

1 Gregory the Theologian, Or. 30.8 (SC 250:240, ll. 1–6). The context here is a discussion of John 20:17, where Christ says to Mary Magdalene, "I am ascending to my Father and your Father, to my God and your God."

2 Literally, "names."

3 Gregory the Theologian, Or. 30.8 (SC 250:240–42, ll. 6–10).

4 I.e., the Arians and the Monophysites, respectively.

5 I.e., of the Incarnation.

6 This is the first mention in the *Ambigua to John* of the "wise elder," along with a transcription of his teaching; see vol. 1, Amb 4.5.

Ambiguum 28

1 Gregory the Theologian, Or. 30.9 (SC 250:242, ll. 1–6). The words in parentheses are presumably the remarks of Maximos, John of Kyzikos, or perhaps a later editor or copyist; they are extant in the Latin translation by Eriugena.

2 This is the second reference to the "wise elder"; see above, Amb 27.5, n. 6.

3 See vol. 1, Amb 17.11, n. 22.

Ambiguum 29

1 Gregory the Theologian, Or. 30.11 (SC 250:244, ll. 2–3). In the preceding chapter of this oration (Or. 30.10), Gregory examined at least five different meanings of "cannot" in his exegesis of John 5:19 ("The

Son cannot do anything of Himself but only what He sees the Father doing"). The passage under consideration in Amb 29 continues this discussion, with the "cannot" having the sense of something impossible or inconceivable, as Gregory notes at the outset of Or. 30.11.

2 This is the third mention of the wise elder, on which see above, Amb 28.2, n. 2.

Ambiguum 30

1 Gregory the Theologian, Or. 30.21 (SC 250:274, ll. 32–35).

2 See vol. 1, Amb 10.2.

3 Eriugena reads: "Yet he who *for the sake of the Word* chose voluntary estrangement . . ." (CCSG 18:158, ll. 16–17).

4 See vol. 1, Amb 10.45, n. 36.

Ambiguum 31

1 Gregory the Theologian, Or. 38.2 (SC 358:106, ll. 9–10).

2 "Interpretation" renders the Greek word *epibole,* which also means "direct insight."

3 The decad may be the nine orders or choirs of angels with the addition of humanity; the fraternal dyad may be an expression of the union of the human and the angelic, who are often described as "brothers"; see Gregory of Nyssa, *On the Song of Songs* (GNO 6:254, ll. 1–4); id., *Life of Moses* 2.47 (GNO 7/1:46, ll. 13–23); Evagrios, *On Proverbs* 163: "If the 'sons' of Christ are the 'brothers' of each other, and if the angels and the righteous are the sons of Christ, then the angels and the saints are brothers, for they are begotten by the same Spirit of adoption (see Rom 8:15)" (SC 340:260).

4 "Vision" renders the Greek word *epopsia,* which can also mean "oversight" in the sense of "spiritual care and direction." The word is heavily attested in the writings of Dionysios the Areopagite, where it denotes the care of superiors for subordinates in the various hierarchies, as well as that of masters for disciples.

5 Maximos discusses these three Lucan parables in Letter 11 (PG 91:453C–456A).

6 See Gregory the Theologian, Or. 38.14 (SC 358:136, ll. 6–11); id., Or. 26.2 (PG 35:1229B); and Dionysios the Areopagite, EH 2.3 (71, ll. 1–4; 393C).

7 Gregory the Theologian, Or. 38.14 (SC 358:136, ll. 12–18).

8 See vol. 1, Amb 10.38, n. 31.

9 Gregory the Theologian, Or. 19.8 (PG 35:1052C); see Maximos, Letter 28 (PG 91:621A).

Ambiguum 32

1 Gregory the Theologian, Or. 38.2 (SC 358:106, ll. 11–13).

2 I.e., the passage from Gregory's Or. 38.2 ("The laws of nature are abolished"), cited at the head of Amb 31, which is the first passage Maximos cites from that oration; the passage that immediately follows it ("For to us a child is born . . . for He is exalted by means of the cross") is the one under consideration here.

3 For what follows, see Gregory of Nyssa, *On the Interval of Three Days* (GNO 9/1:300–303); and id., *Catechetical Oration* 32 (SC 453:286–92).

4 "Governing cause" renders the Greek word *aitia,* since the notion of "cause" operative here is not simply an isolated act of remote origination but a power that continues to inform and govern its effects. The same holds for the word "origin" *(arche).*

5 See below, Amb 47.2–3.

6 The *codicillus* (a Latin word) designates an imperial document conferring some privilege; see *Codex Theodosianus* 6.4.23. Extremely rare among patristic writers, the word *codicillus* is attested fifteen times in the *Novels* of Justinian, supporting the tradition that Maximos had been in the service of the imperial government. On the ducal office *(protospatharios),* see *Cod. Th.* 7.4.30, 11.25.1, 15.11.2; and Guilland, *Recherches,* 99–131.

7 See Clement, *Stromateis* 5.6.37.2 (SC 278:84); Gregory of Nyssa, *On the Song of Songs* 12 (GNO 6:52, ll. 10–17); Chrysostom, *On the Cross and the Thief* 1 (PG 49:404C); Evagrios, *Praktikos,* Prologue (SC 171:488, ll. 29–34); and QThal 3 (CCSG 7:55–57, ll. 25–36).

8 I.e., the "Christ-form" *(christoeides),* a word coined by Dionsyios the Areopagite, DN 1.4 (114, l. 8; 592C); EH 7.2 (121, l. 22; 553D).

9 Dionysios the Areopagite, EH 2.4 (75, ll. 10–19; 400BC).

Ambiguum 33

1 Gregory the Theologian, Or. 38.2 (SC 358:106, ll. 16–17); see id., Letter 101.49 (SC 208:56, ll. 15–18).

2 See vol. 1, Amb 10.31–32.

Ambiguum 34

1 Gregory the Theologian, Or. 38.7 (SC 358:116, ll. 9–11); see id., Orr. 28.13, 30.17 (SC 250:128, ll. 17–20; ibid., 262, ll. 9–13).

Ambiguum 35

1 Gregory the Theologian, Or. 38.9 (SC 358:120, ll. 1–3). Gregory, having already spoken of the Holy Trinity (Or. 38.8), is speaking of the diffusion of the Good in creation.

2 This is the fourth mention of the wise elder; see above, Amb 29.2.

3 Dionysios the Areopagite, DN 9.2 (208, l. 13; 909C).

4 Not an exact quotation, but a paraphrase of ideas from DN 2.11 (135–37; 649AB–652A).

Ambiguum 36

1 Gregory the Theologian, Or. 38.13 (SC 358:134, ll. 38–39).

Ambiguum 37

1 Gregory the Theologian, Or. 38.17 (SC 358:142, ll. 1–3); see vol. 1, Amb 6.3.

2 Simplikios, in his *Commentary on Aristotle's* Categories, reports that Iamblichos, in commenting on the work of the Pythagorean philosopher Archytas, had to "unfold" what the philosopher had "intellectively concentrated" *(ekeina te noeros synespeiramena exeplose)* (CAG 8:2, l. 21); see vol. 1, prol. John 6.

3 I.e., the Sunday after Easter.

4 Gregory the Theologian, Or. 44.1 (PG 36:608AB). Maximos will return to this oration below, in Amb 61–64.

5 Simplikios, *Commentary on Aristotle's* Categories, compresses the "decad" of Aristotle's ten categories to a "tetrad" (i.e., substance, accident, universal, particular), which is in turn compressed to a "dyad" (i.e., self-existing beings, and those that subsist in others) (CAG 8:44–45).

6 See vol. 1, Amb 10.89–90, 96–99. What are ostensibly modes of biblical interpretation are in fact intelligible patterns used in the ordering of matter. Though directly related to Aristotle's categories, their ontological character is largely that of the Platonic Forms, the synthesis of the two systems being a hallmark of late-antique Neoplatonic philosophy. With the addition of Pythagorean principles, the synthesis was strongly mathematized (through Nikomachos of Gerasa's *Introduction to Arithmetic*, the anonymous *Theologoumena arithmeticae*, and Anatolios's *On the Decad*), so that the categories in question are all present in, emerge from, and return to the monad, features which closely align the monad with the divine source of productivity and order; see O'Meara, *Pythagoras Revived*. Maximos's anonymous sources surely include the numerologically adept "wise elder"; see below, Amb 66.

7 See Nemesios, *On the Nature of Man* 1 (ed. Morani 1987, 4, l. 5).

8 See vol. 1, Amb 21.15–16.

Ambiguum 38

1 Gregory the Theologian, Or. 38.18 (SC 358:146, ll. 4–7). That Christ is "rightly worshipped in Egypt" is probably a reference to the Nicene orthodoxy of Peter II, who at the time of Gregory's oration was the bishop of Alexandria (373–380).

2 A reference to the tradition that when the infant Christ entered Egypt, its idols fell from their pedestals; see *The Gospel of Ps.-Matthew* 23–24 (trans. J. K. Eliot, *The Apocryphal New Testament* [Oxford, 2006], 96–97).

3 The phrase is from Philo, *On the Sacrifices of Abel and Cain* 19.69; 11.48

(LCL 2:144–46, ll. 1–2; 130, ll. 8–9); id., *On the Rules of Allegory* 3.12; 3.236 (LCL 1:306; 460); see LCL 10:399.

Ambiguum 39

1 Gregory the Theologian, Or. 39.6 (SC 358:160, ll. 4–8).

2 This is the fifth mention of the wise elder; see above, Amb 35.2.

Ambiguum 40

1 Gregory the Theologian, Or. 39.8 (SC 358:164, ll. 16–18).

2 See Dionysios the Areopagite, CH 7.3 (30, ll. 15–22; 209C); EH 5.3; 6.6 (106; 504AC; 119–20; 537AC).

3 The text in PG places these words in quotation marks; they would seem to be a paraphrase of Gregory of Nyssa, *Against Eunomios* 3.7 [32] (GNO 2:226); see Basil, *Against Eunomios* 1.23 (SC 299:252–54).

4 See vol. 1, Amb 22.2; QThal 51 (CCSG 7:399, ll. 73–82); and Gregory of Nyssa, *Canonical Letter* (PG 45:224A).

5 Gregory the Theologian, Or. 34.8 (SC 318:212, ll. 8–10).

6 Id., Or. 40.41 (SC 358:292–94, ll. 11–12).

Ambiguum 41

1 Gregory the Theologian, Or. 39.13 (SC 358:176, ll. 8–9); see vol. 1, Amb 5.7; and below, Amb 42.26–29.

2 See QThal 48 (CCSG 7:333–35, ll. 65–81).

3 These first two divisions are discussed by Gregory of Nyssa, *Against Eunomios* 1 [270–72] (GNO 1:105–6, ll. 19–11); and ibid., 2 [66–67] (GNO 2:209–10, ll. 19–11).

4 "Workshop" renders the Greek word *ergasterion,* which here suggests a center of both production and exchange, as described by Chrysostom, *On the Statues* 16 (PG 49:172A). The word also has the metaphorical sense of a "womb"; see Philo, *Life of Moses* 2.85 (LCL 6:490); Clement, *Stromateis* 3.12.83 (GCS 52:234); Gregory the Theologian, Or. 28.22 (SC 250:146); and Proklos of Constantinople, hom. 1.1, 14 (ed. Constas 2003, 136, see 149–50).

5 Maximos has taken the Platonic principle of cosmological analogy and placed it at the center of his philosophical anthropology; see vol. 1, Amb 17.8, n. 14.

6 See LrdPr (CCSG 23:33–34); and Dionysios the Areopagite, CH 1.1 (7, ll. 4–5; 120B).

7 See Philo, *On the Creation of the World* 25–29 (77–88) (LCL 1:60–72); Gregory the Theologian, Or. 38.11 (SC 358:124–26); id., Or. 44.4 (PG 36:612AB); Gregory of Nyssa, *On the Making of Man* 2 (PG 44:132D–133B); and Nemesios of Emesa, *On the Nature of Man* 1 (ed. Morani 1987, 4, ll. 12–16).

8 See Gregory of Nyssa, *On the Making of Man* 17, 22 (PG 44:188D, 205A); id., *Against Apollinarios* (GNO 3/1:212, ll. 6–7); id., *On Ecclesiastes* 6 (GNO 5:386, ll. 18–21).

9 See Gregory of Nyssa, *On the Making of Man* 17, 18 (PG 44:188C, 189C, 196A); id., *Against Apollinarios* (GNO 3/1:212, l. 4); id., *On the Song of Songs* 1 (GNO 6:30, l. 7).

10 Dionysios the Areopagite, DN 9.2, cited above, Amb 35.2, n. 3.

11 Gregory the Theologian, Or. 39.13 (SC 358:176, ll. 8–9).

12 See QThal 1 (CCSG 7:47, ll. 5–17); LrdPr (CCSG 23:47, ll. 341–43; pp. 49.377–51.14; p. 54, ll. 467–70); and Gregory of Nyssa, *On the Making of Man* 16–17, 22 (PG 44:177D–192A, 205A).

13 See Gregory of Nyssa, *On the Making of Man* 24 (PG 44:212D–213C).

14 Dionysios the Areopagite, DN 13.2 (227, ll. 13–17; 980A).

15 See vol. 1, Amb 5.7.

Ambiguum 42

1 Gregory the Theologian, Or. 40.2 (SC 358:198, ll. 14–15; and p. 200, ll. 11–17).

2 See Simplikios, *Commentary on Aristotle's* Categories: "The worthy exegete of Aristotle's writings must not fall wholly short of the latter's greatness of intellect" (CAG 8:7, ll. 23–24); and Themistios, *Commentary on Aristotle's* De Anima, who argues that if a teacher and a student do not have the same concepts *(noemata)*, teaching and learning become impossible, and that "if the concept is the same, as it is necessary for it to be, then the intellect of the teacher will be identical

with the intellect of the student because in the case of the intellect its essence is the same as its activity" (CAG 5:104, ll. 7–11); and below, Amb 45.3.

3 I.e., Adam. The argument here turns on a distinction between "creation" or "creaturely origin" *(genesis)* and "birth" *(gennesis)*, the former designating the initial moment of human creation, marked by the divine "inbreathing" (Gen 2:7), and the latter the process of human reproduction, which emerged after the fall. Note that Adam was not born, but created from the earth, so that procreation and birth are realities that appear subsequent to Adam's transgression; see vol. 1, Amb 2.2–5; above, Amb 31.2; and QThal 21 (CCSG 7:127, ll. 5–17).

4 Literally, "parts."

5 On the distinction between "creation" *(genesis)* and "birth" *(gennesis)*, see Origen, *Scholia on the Gospel of Matthew* 1 (PG 17:289AC).

6 This particular variant is attested neither in Origen's *Hexapla* (PG 16:2485–86) nor in the Göttingen Septuagint (ed. Joseph Ziegler, *Ezechiel*, in *Septuaginta*, 16/1 [Göttingen, 1952] 147), but it was common knowledge among patristic exegetes that Symmachus used *blastema* in place of *anatole;* see Cyril of Alexandria, *Commentary on Zechariah* (ed. Pusey 1868, 363, l. 25); Eusebios, *On the Psalms* (PG 23:641D–644A); and Chrysostom, *On Jeremiah (Fragments from the Catenae)* (PG 64:944).

7 This digression is indebted to Gregory of Nyssa, *On the Making of Man* 28–29 (PG 44:229B–240B). Sherwood, *Earlier Ambigua*, 60–61, notes the influence of Leontios of Jerusalem, *Against the Nestorians* 1.1–19; and id., *Against the Monophysites* 48 (PG 86:1401B–1485A; 1797A). Maximos's position on this question is briefly summarized by Psellos, *De omnifaria doctrina* 59 (ed. Westerink 1948, 41); see id., *Philosophica minora, opusc.* 19 (ed. Duffy and O'Meara 1989, 89, ll. 29–33).

8 See vol. 1, Amb 7.40–43; Letter 12 (PG 91:488D); and Letter 13 (PG 91:517A, 525D).

9 See vol. 1, Amb 7.40, n. 48.

10 See Gregory the Theologian, Or. 45.7 (PG 36:632AB); id., Or. 38.11 (SC 358:124–26); Justinian, *Edict Against Origen* (ACO 3:196, ll. 3–14).

11 Gregory the Theologian, Or. 30.20 (SC 250:270, ll. 35–36).
12 See Cyril of Alexandria, *Thesaurus* (PG 75:584CD).
13 See Justinian, *Edict Against Origen* (ACO 3:193, ll. 9–25; and p. 198, ll. 26–30).
14 Gregory the Theologian, Or. 38.11 (SC 358:124, ll. 10–13); a passage cited by Justinian, *Edict Against Origen* (ACO 3:195, ll. 35–37; and p. 196, ll. 4–6).
15 See vol. 1, Amb 7.10, 22; 10.12; and Amb 42.12, 15, 32; and 65.2–3.
16 That souls preexisted bodies was an Origenist doctrine condemned by Justinian, Anathema 1 (ACO 3:213, ll. 13–16).
17 See Gregory of Nyssa, *On the Making of Man* 28 (PG 44:233BC).
18 See vol. 1, Amb 7.2.
19 See vol. 1, Amb 7.16–17.
20 See vol. 1, Amb 7.19.
21 I.e., reason and wisdom.
22 Named after its founder, the Persian religious leader Mani (d. 277), Manichaeanism was a system of metaphysical and ethical dualism in which eternal principles of good and evil were locked in perpetual conflict. The material world (including the human body) was seen as emanating from the principle of evil, encouraging the emperor Justinian to argue that the doctrines of Origen were derived from Manichaeanism; see *Edict Against Origen* (PG 86:947B–949CD); id., *Letter to the Synod on Origen* (PG 86:991A).
23 A reference to the "*henad* of rational beings" refuted in Amb 7; on the "progression" of the rational beings, see Origen, *On First Principles* 3.1.23 (SC 268:140–46).
24 Gregory the Theologian, Letter 101.32 (SC 208:50, l. 3).
25 Id., Or 38.13 (SC 358:134, l. 37).
26 Ibid. (SC 358:134, ll. 29–30).
27 A view defended by Porphyry, *To Gaurus, On the Animation of the Embryo* (ed. Kalbfleisch 1895).
28 See Gregory of Nyssa, *On the Making of Man* 29 (PG 44:236CD). "Soul" here does not mean the rational soul found in human beings, but the vital, animating force found in plants and irrational animals.
29 This is a rite associated with the larger process of Christian initiation. Following Jewish liturgical tradition and the example of Christ

(Lv 12:1–8; Lk 2:22–32), infants born to Christian parents are not brought to church until the fortieth day after their birth, at which point the rite in question is conducted, with prayers of purification being read for both the infant and its mother; see Jeanlin, "Les prières du purification."

30 See Hippocrates, *Concerning an Eight-Month Birth* 9.5 (ed. Joly 1970, 172, ll. 10–16); Aristotle, *HA* 583b3–20; and Mansfeld 1971, 167 n. 59, 179 n. 134, 191 n. 198.

31 I.e., than was usual.

32 See Gregory of Nyssa, *On the Making of Man* 17–18 (PG 44:189D–192D).

Ambiguum 43

1 Gregory the Theologian, Or. 40.12 (SC 358:222, ll. 6–7).

2 This is the sixth mention of the wise elder; see above, Amb 39.2, n. 2.

3 Gregory the Theologian, Or. 40.12 (SC 358:222, ll. 5–7).

4 Galen, *Commentary on Hippocrates's* Predictions 3.100 (ed. Kühn 1829, 16:719, ll. 2–4); see Hippocrates, *Prognostics* 6 (ed. Littré 1840, 122–24); id., *Aphorisms* 4.36; 7.85 (ed. Littré 1844, 514–16, 606); Galen, *Commentary on Hippocrates's* Aphorisms 4.36 (ed. Kühn 1829, 17/2:711–15); id., *Commentary on Hippocrates's* Prognostics 1.26 (ed. Kühn 1830, 18/2:81–85).

Ambiguum 44

1 Gregory the Theologian, Or. 40.33 (SC 358:274, ll. 11–12). Gregory's words are in reference to the Gospel story of the woman with the flow of blood (Mk 5:25–34), who "robbed" Christ of a cure by grasping the hem of his garment.

Ambiguum 45

1 Gregory the Theologian, Or. 45.8 (PG 36:632C); see Or. 38.12 (SC 358:128, ll. 5–8). This Ambiguum begins the longest series of excerpts (Amb 45–60) taken from any one oration by Gregory.

2 See above, Amb 42.3, n. 2.
3 Id., Or. 28.4 (SC 250:108, ll. 12–14); see id., *Carmina moralia* (PG 37:687A); and Philo, *On Husbandry* 162 (LCL 3:192, ll. 5–7).
4 On the plural usage, see vol. 1, Amb 5.27, n. 23; see also above, Amb 42.33.
5 A phrase with both physiological and philosophical meanings, so that bodily flux and imbalance (including an imbalance in the body's four "humors") become a metaphor for disorder in the mind as well as conflict in the body politic; see Lackner, *Studien zur philosophischen Schultradition,* 81.
6 Gregory the Theologian, Or. 45.8 (PG 36:633A).
7 The major ideas of this paragraph find parallels in Nemesios of Emesa, *On the Making of Man* 1 (ed. Morani 1987, 8–10).

Ambiguum 46

1 Gregory the Theologian, Or. 45.13 (PG 36:641A).
2 "Appellatives" *(prosegoriai)* were distinguished from "names" *(onomata)* by the Stoics as separate parts of language; see Chrysippos, SVF 2.147; Diogenes of Babylon: "An 'appellative' is ... a part of language which signifies a common quality, such as 'man' or 'horse,' whereas a 'name' is a part of language which indicates a peculiar quality" (cited in Brunschwig, "Stoic Theory," 44–45); and Origen, *On Prayer* 24.2 (GCS 2:353–54), who applies this distinction to his exegesis of Mt 6:9.
3 See above, Amb 37.3, n. 2.
4 See Plato, *Tim* 39c. In QThal 65 (CCSG 22:263, ll. 200–206), Maximos connects the "fivefold" division of time with the "five senses."
5 The image of God as an "intelligible sun" was made famous by Plato, *Rep* 508c; see Gregory the Theologian, Or. 28.30 (SC 250:168, ll. 1–5); Dionysios the Areopagite, DN 4.1 (143.9–44.5; 693B); ibid., 4.4 (147, ll. 2–4; 149, ll. 6–8; 697BC, 700C); ibid., 5.8 (187.17–88.6; 824BC); and John of Skythopolis, *scholia* on DN 4.1 (PG 4:240AB); DN 5.8 (PG 4:328D–329A); and CH 2.5 (PG 4:45D–48A).
6 These words allude to a passage in the Nicene Creed; my translation renders the allusion more literal.

7 The whole of this last sentence, along with additional phrases taken from this paragraph, are cited by Nikephoros of Constantinople, *Refutation and Overthrow of the Definition of the Iconoclast Synod of 815* (CCSG 33:96); and id., *Testimonia patrum* (ed. Pitra 1852, 344–45). In both works, the citation is followed by a supporting passage from Maximos, Letter 12 (PG 91:468BC).

Ambiguum 47

1 Gregory the Theologian, Or. 45.14 (PG 36:641CD).
2 See Dionysios the Areopagite, DN 1.4 (115, ll. 8–10; 592D–593A); ibid., 1.5 (116, ll. 14–15; 593BC).
3 See vol. 1, Amb 10.36.
4 On the plural usage, see vol. 1, Amb 10.31, n. 34.

Ambiguum 48

1 Gregory the Theologian, Or. 45.16 (PG 36:645A).
2 See id., Or. 23.14 (SC 270:310).

Ambiguum 49

1 Gregory the Theologian, Or. 45.18 (PG 36:648C). Passages from this, and from the following eleven Ambigua (i.e., Amb 49–60.1), are cited by Psellos, "On the hidden allegories in Gregory the Theologian's oration On Pascha" (ed. Gautier 1989, 1:162–65, ll. 1–94).
2 See vol. 1, Amb 21.3.

Ambiguum 50

1 Gregory the Theologian, Or. 45.19 (PG 36:649B).
2 See above, Amb 49.

Ambiguum 51

1 Gregory the Theologian, Or. 45.21 (PG 36:652B).
2 See QD 30 (CCSG 10:25–26).

3 See Evagrios, Prologue to *On Prayer,* where Rachel symbolizes contemplation and Leah the practice of the virtues (PG 79:1165A).

Ambiguum 52

1 Gregory the Theologian, Or. 45.24 (PG 36:656C).

Ambiguum 53

1 Gregory the Theologian, Or. 45.24 (PG 36:656C).
2 Or, "repudiates the principle of judgment."

Ambiguum 54

1 Gregory the Theologian, Or. 45.24 (PG 36:656C).

Ambiguum 55

1 Gregory the Theologian, Or. 45.24 (PG 36:656CD).

Ambiguum 56

1 Gregory the Theologian, Or. 45.24 (PG 36:656D).
2 See Dionysios the Areopagite, DN 7.5 (202, ll. 12–14; 892D).
3 Origen, *Homily on Luke* 27.5, describes the dove as a "meek creature" (SC 87:348, ll. 18–21); that it is "fecund" is the opinion of Aristotle, *HA* VI.1 558b.
4 Or "blindness."
5 Or "principles."
6 See Gregory the Theologian, Or. 45.16 (PG 36:645A).

Ambiguum 57

1 Gregory the Theologian, Or. 45.24 (PG 36:657A); see id., Or. 40.25 (SC 358:252, ll. 17–19).
2 See QD 191 (CCSG 10:133–34).

Ambiguum 58

1 Gregory the Theologian, Or. 45.24 (PG 36:657A).
2 See id., *Concerning his own life* (PG 37:1202A, ll. 496–500).

Ambiguum 59

1 See id., Or. 45.24 (PG 36:657A).

Ambiguum 60

1 Gregory the Theologian, Or. 45.25 (PG 36:657B).
2 See Dionysios the Areopagite, EH 3.12: "For the one, simple, and hidden Jesus, the most supremely divine Word, by His incarnation among us, came forth, out of goodness and love toward man, to the compound and visible" (92.21–93.1; 444A); ibid., 1.1 (63, l. 12; 372A); and ibid., 4.4 (98, l. 26; 477C).

Ambiguum 61

1 Gregory the Theologian, Or. 44.2 (PG 36:608BC). Here "dedicated" also means "inaugurated"; see below, Amb 62.1.
2 See Gregory of Nyssa, *On the Life of Moses* 2.174 (GNO 7/1:91–92, ll. 21–25).

Ambiguum 62

1 Gregory the Theologian, Or. 44.2 (PG 36:608BC).
2 Id., Or. 10.4 (SC 405:324, ll. 14–15). The second part of this citation appears to be an allusion to id., Or. 30.1 (SC 250:228, ll. 24–26).

Ambiguum 63

1 The two internal citations are from Gregory the Theologian, Or. 45.2 (PG 36:624C); and id., Or. 44.5 (PG 36:612C). The context of the second is an elaborate comparison between the Sunday of the Res-

urrection and the Sunday that follows it, on which the Church celebrates the "renewal" of the Resurrection at the end of the "cosmic week" symbolized by the Octave of Easter.

2 Gregory the Theologian, Or. 44.8 (PG 36:616D).

3 I.e., more sublime than the sublime Sunday of the Resurrection.

Ambiguum 64

1 Gregory the Theologian, Or. 44.8 (PG 36:616B).

Ambiguum 65

1 Gregory the Theologian, Or. 41.2 (SC 358:316–18, ll. 33–36). Amb 65–67 speculate on the meaning of various numbers and mathematical relations. In contrast to the Origenists, for whom number and plurality were the result of a fall from a primordial unity, Maximos sees numbers as a positive expression of the created order, an affirmation of the ontological value of difference, particularity, and multiplicity; see above, Amb 37.5, n. 6.

2 See QThal 60, *scholion* 1 (CCSG 22:81, ll. 1–5); and QThal 25 (CCSG 7:163, ll. 72–80).

3 See QThal 65 (CCSG 22:279, ll. 466–68).

4 I.e., manifestation.

Ambiguum 66

1 Gregory the Theologian, Or. 41.4 (SC 358:320, ll. 13–16). According to the Septuagint, three, and not seven, is the number of times that Elijah is said to have covered the dead child, and poured water on the wood.

2 This is the seventh and final mention of the wise elder; see above, Amb 43.2.

3 See Nikomachos, *Introduction to Arithmetic* 2.17 (ed. Hoche, 1866, 108–9).

4 See Philo, *On the Creation of the World* 30 (LCL 1:72–74).

5 The number seven is "virginal" since it is neither produced by the

multiplication of any two numbers in the decad nor does it "reproduce" (through multiplication) any number within the decad; see Philo, *On the Creation of the World* 30 (LCL 1:78–80); id., *Allegorical Interpretation of Genesis* 1.5 (LCL 1:154); and Ps.-Iamblichos, *Theologoumena arithmeticae* 7.41 (ed. De Falco and Klein 1975, 54, l. 11).

6 Gregory the Theologian, *Carmina moralia* 1 (*In Praise of Virginity*) 20 (PG 37:523A, l. 20).

7 See Didymos of Alexandria, *On the Trinity* 1.18.15–17 (ed. Hönscheid 1975, 110, ll. 3–10).

Ambiguum 67

1 Gregory the Theologian, Or. 41.4 (SC 358:322, ll. 29–34). Maximos refers to this Ambiguum at the conclusion of QThal 39, where he says: "But you have a more extensive treatment of this subject in the *Ambigua*" (CCSG 7:261, ll. 59–61).

2 See QD 41 (CCSG 10:35, ll. 20–22); Ps 59 (CCSG 23:5–7, ll. 37–65); QThal 64 (CCSG 22:209, l. 360).

3 See Aristotle, *Phys* 209b7–8; id., *GC* 321b; id., *An* 412a6–9.

4 See Dionysios the Areopagite, DN 2.11 (135.13–36.1; 649B); DN 9.5 (210, ll. 7–11; 912D); DN 13.2 (227, ll. 6–7; 977C); see also DN 4.14 (160, l. 15; 713A); and DN 4.8 (153, l. 8; 705A). See also CT 1.79 (PG 90:1112D–1113B).

5 See vol. 1, Amb 2.5, 5.2, 5.11–12; and Opusc. 16 (PG 91:200BC).

6 See QThal 40 (CCSG 7:267, ll. 25–29); Plato, *Tim* 17a; Philo, *On the Creation of the World* 3.13 (LCL 1:12); id., *On the Laws of Allegory* 1.2.3 (LCL 1:148); id., *On the Special Laws* 2.30.177 (LCL 7:416–18); Macrobius, *Commentary on the Dream of Scipio* 1.6.12 (ed. Willis 1963, 2:20, ll. 22–28); Ps.-Iamblichos, *Theologoumena arithmeticae* 6.33 (ed. De Falco and Klein 1975, 42, ll. 19–20).

7 Since providence and judgment are each "threefold"; see above, Amb 67.8.

8 See QThal 39 (CCSG 7:259–61), where these same "three days" are considered in detail.

9 I.e., units of one, ten, one hundred, and one thousand, respectively.

10 See QD 146 (CCSG 10:103, ll. 4–8); Gregory of Nyssa, *Against Eunomios* 2 [428] (GNO 1:351, ll. 13–22); Hippolytos, *Refutation of All Heresies* 4.43.5–6 (GCS 26:65, ll. 19–23).

11 Gregory the Theologian, Or. 41.4 (SC 358:322, ll. 33–34).

Ambiguum 68

1 Gregory the Theologian, Or. 41.16 (SC 358:350, ll. 7–9).

2 Montanos, who made extensive use of prophecy, was active in Phrygia in the years 155–160, claiming to be the mouthpiece of the Holy Spirit and the incarnation of the Paraclete promised in John 14:26. Montanist churches were established as far west as North Africa, although it is not likely that they were a significant presence during Maximos's residence there.

Ambiguum 69

1 Gregory the Theologian, Or. 25.6 (SC 284:170, l. 25). The whole of Maximos's response was incorporated verbatim into the *Souda* (s.v., *symbama*), a famous Byzantine lexicon compiled around the year 1000.

2 Whereas traditional works on grammar would typically have said "Socrates," the use of the name "John" represents the transformation of such works by Christian editors (and in this instance may fairly be taken as a lighthearted gesture to John of Kyzikos). In the logical compendia ascribed to Maximos, the stock figure of Socrates is replaced by "Peter" and "Paul" (ed. Roueché, "Byzantine Philosophical Texts," 72, l. 3; 73, ll. 34–40).

Ambiguum 70

1 Gregory the Theologian, Or. 43.1 (SC 384:118, ll. 23–24). This phrase in itself does not make any sense, and may be either misplaced in its current position, or, more likely, a marginal gloss mistakenly intro-

duced into the manuscript by a later scribe; see Bernardi's note in the apparatus of the SC edition.

2 Or, "morally beautiful."

3 Gregory the Theologian, Or. 43.1 (SC 384:118, ll. 21–22).

Ambiguum 71

1 Gregory the Theologian, *Carmina moralia* 2 (*Instructions to Virgins*) (PG 37:624A–625A, ll. 589–90); see id., *Carmina quae spectant ad alios* (PG 37:1454A, ll. 33–34). "Play" renders the Greek *paizein*, but in what follows Maximos uses this word only when directly citing from Gregory's poem (which he does four times); otherwise he uses the word *paignion* (ten times in all), which denotes, not "play," but a game, a toy, a plaything, or child's play, as well as a comic performance or a cheating trick. The shift is undoubtedly prompted by Gregory's own use of *paignion* in Or. 7.19, cited below, Amb 71.10, n. 8.

2 John of Skythopolis, *Scholion* on DN 3.2 (PG 4:236C–237B), offers a similar interpretation of 1 Cor 1:25 in a discussion of Dionysios's apophatic theology.

3 See Gregory of Nyssa, *Life of Makrina* 22 (GNO 8/1:395, l. 19).

4 I.e., the mean terms.

5 Gregory the Theologian, Or. 41.12 (SC 358:342, ll. 23–29).

6 Dionysios the Areopagite, DN 4.13 (159, ll. 9–14; 712AB).

7 Versions of marbles, jacks, and dice, these games are described by Suetonius, *Concerning Greek Children* 1 (ed. Taillardat 1967, 67, ll. 84–103); and Julius Pollux, *Onomasticon* 9.103 (ed. Bethe 1900, 2:176), but they could also be used to pose mathematical puzzles; see Philo, *On the Creation of the World* 14.50 (LCL 1:38).

8 Gregory the Theologian, Or. 7.19 (SC 405:226, ll. 1–9).

[Epilogue]

1 See Letter 5 (PG 91:432C).

2 See the Introduction to the QThal, where Maximos is reluctant to undertake the solution to the biblical difficulties, since he "drags

along the ground like a snake, consistent with the ancient curse (Gen 3:15), and, beyond the (produce of) the land of passions, has no other sustenance, and slithers like a worm in the putrefaction of the pleasures" (CCSG 7:19, ll. 35–38).

3 Dionysios the Areopagite, DN 13.4 (230, ll. 16–20; 981D); Maximos's epilogue as a whole is more generally modeled on this, the closing paragraph of Dionysios's celebrated work.

Bibliography

Editions of the Ambigua

Gale, Thomas. *Joannis Scoti Erigenae de Divisione Naturae libri quinque diu desiderati. Accedit Appendix ex Ambiguis S. Maximi Graece et Latine.* Oxford, 1681.

Öhler, Franz. *Sancti Patris nostri Maximi Confessoris de variis difficilibus locis. SS. PP. Dionysii et Gregorii ad Thomam V. S. librum ex codice manuscripto Gudiano descripsit et in Latinum sermonem interpretatus post I. Scoti et Th. Gale tentamina nunc primum integrum edidit.* Anecdota graeca, Tomus I. Halle, 1857.

Migne, Jacques-Paul. *Patrologia Graeca,* vol. 91, cols. 1032–1417. Paris, 1860.

Janssens, Bart. *Maximi Confessoris, Ambigua ad Thomam,* 3–34. CCSG 48. Turnhout-Leuven, 2002.

Modern Translations of the Ambigua

Sakalis, Ignatios. *Φιλοσοφικὰ καὶ θεολογικὰ ἐρωτήματα («Περὶ διαφόρων ἀποριῶν τῶν ἁγίων Διονυσίου καὶ Γρηγορίου») τοῦ ἁγίου Μαξίμου τοῦ Ὁμολογητοῦ,* vol. 1, Ἐπὶ τὰς πηγάς 1, ed. P. Nellas. Athens, 1978. The Greek text is based on PG, with facing-page Modern Greek translation of *Ambigua* 1–10.30.

Staniloae, Dumitru. *Sfintul Maxim Marturistorul, Ambigua.* Bucharest, 1983. Romanian translation of *Ambigua* 1–71.

Sakalis, Ignatios. *Μαξίμου τοῦ Ὁμολογητοῦ, Περὶ διαφόρων ἀποριῶν,* Φιλοκαλία τῶν νηπτικῶν καὶ ἀσκητικῶν, vols. 14Δ and 14E, ed. P. Chrestou. Thessaloniki, 1992, 1993. The Greek text is based on PG, with facing-page Modern Greek translation of *Ambigua* 1–41 and 42–71.

Ponsoye, Emmanuel. *Saint Maxime le Confesseur, Ambigua.* Paris, 1994. French translation of *Ambigua* 1–71.

Louth, Andrew. *Maximos the Confessor.* London, 1996. English translations of *Ambigua* 1, 5, 10, 41, 71.

Moreschini, Claudio. *Massimo il Confessore, Ambigua: Problemi metafisici e teologici su testi di Gregorio di Nazianzo e Dionigi Areopagita.* Milan, 2003. Italian translation of *Ambigua* 1–71.

Blowers, Paul M., and Robert Wilken. *On the Cosmic Mystery of Jesus Christ. Selected Writings of St. Maximos the Confessor.* Crestwood, N.Y., 2003. English translation of *Ambiguum* 7 (by Wilken) and *Ambigua* 8 and 42 (by Blowers).

Benevich, Gregory et al. *Преподобный Максим Исповедник: полемика с оригенизмом и моноэнергизмом.* St. Petersburg, 2007. Emended Greek text and Russian translation of *Ambiguum* 7.

Lollar, Joshua. *Maximus the Confessor, Ambigua to Thomas, Second Letter to Thomas.* Turnhout-Leuven, 2009. English translation of the *Ambigua to Thomas.*

Primary Sources

Cyril of Alexandria, *Commentary on Zechariah* = P. E. Pusey, ed. *Commentarium in xii prophetas minores,* vol. 2. Oxford, 1868; repr. 1965.

Didymos of Alexandria, *On the Trinity* = J. Hönscheid, ed. *De trinitate, Buch I.* Meisenham am Glan, 1975.

Doctrina Patrum = F. Diekamp, ed. *Doctrina Patrum de incarnatione Verbi, Ein griechisches Florilegium aus der Wende des siebenten und achten Jahrhunderts.* Münster i.W., 1907; repr. with corr. and add. Münster, 1981.

Evagrios, *Gnostic Chapters* = A. Guillaumont, ed. *Les Six Centuries des 'Kephalaia Gnostica' d'Évagre le Pontique,* Patrologia Orientalis 28.1, no. 134. Paris, 1958.

Galen, *Commentary on Hippocrates'* Aphorisms = C. G. Kühn, ed. *In Hippocratis aphorismos commentarii, Claudii Galeni opera omnia,* vol. 17, part 2, and vol. 18, part 1. Leipzig, 1829, 17/2:345–887, 18/1:1–195.

———, *Commentary on Hippocrates'* Predictions = C. G. Kühn, ed. *In Hippocratis praedictionum librum I commentarius, Claudii Galeni opera omnia,* vol. 16, 489–840. Leipzig, 1829.

——, *Commentary on Hippocrates'* Prognostics = C. G. Kühn, ed. *In Hippocratis prognostica commentarius, Claudii Galeni opera omnia,* vol. 18, part 2, 1–317. Leipzig, 1830.

Gregory Palamas, *Triads* = J. Meyendorff, ed. *Grégoire Palamas. Défense des saints hésychastes: Introduction, text critique, traduction, et notes.* 2 vols. Louvain, 1959.

Gregory the Theologian, *Carmina* = F. E. Zehles and M. J. Zamora, eds. *Gregor von Nazianz: Mahnungen an die Jungfrauen (Carmen 1,2,2).* Studien zur Geschichte und Kultur des Altertums, NF. 2 Reihe: Forschungen zu Gregor von Nazianz 13. Paderborn-Munich-Vienna-Zurich, 1996.

Hippocrates, *Aphorisms* = É. Littré, ed. *Aphorismi, Oeuvres complètes d'Hippocrate,* vol. 4, 458–608. Paris, 1844; repr. Amsterdam, 1978.

——, *Concerning an Eight-Month Birth* = R. Joly, ed. *Hippocrate, Tome XI. De la génération; De la nature de l'enfant; Des maladies IV; Du foetus de huit mois,* 165–78. Paris, 1970.

——, *Prognostics* = É. Littré, ed. *Prognosticon, Oeuvres complètes d'Hippocrate,* vol. 2, 110–90. Paris, 1840; repr. Amsterdam, 1978.

Ps.-Iamblichos, *Theologoumena Arithmeticae* = V. De Falco and V. Klein, eds. *[Iamblichi] Theologoumena Arithmeticae.* Bibliothecae scriptorum Graecorum et Romanorum Teubneriana. Stuttgart, 1975.

John of Damascus, *On the Orthodox Faith* = P. B. Kotter, ed. *Die Schriften des Johannes von Damaskos,* vol. 2. Patristische Texte und Studien 12. Berlin, 1973.

John Philoponos, *Against Proklos, On the Eternity of the World* = H. Rabe, ed. *Ioannes Philoponus. De aeternitate mundi contra Proclum.* Leipzig, 1899; repr. 1963.

Julius Pollux, *Onomasticon* = E. Bethe, ed. *Julius Pollux. Onomasticon.* Leipzig, 1900.

Kosmas of Jerusalem, *Commentary* = G. Lozza, ed. *Cosma di Gerusalemme, Commentario ai carmi di Gregorio Nazianzeno.* Naples, 2000.

Macrobius, *Commentary on the Dream of Scipio* = I. Willis, ed. *Ambrosii Theodosii Macrobii Commentarii in Somnium Scipionis.* Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. Leipzig, 1963.

Nemesios of Emesa, *On the Nature of Man* = M. Morani, ed. *Nemesii Emeseni, De Natura Hominis.* Leipzig, 1987.

Nikephoros of Constantinople, *Testimonia Patrum* = J. B. Pitra, ed.

Nicephori Antirrhetica II, in *Spicilegium Solesmense*, vol. 1, 336–70. Paris, 1852.

Nikomachos, *Introduction to Arithmetic* = R. Hoche, ed. *Nicomachi Geraseni Pythagorei Introductionis arithmeticae libri ii.* Leipzig, 1866.

Porphyry, *To Gaurus, On the Animation of the Embryo* = K. Kalbfleisch, ed., *Ad Gaurum, quomodo animantur fetus, Die neuplatonische fälschlich dem Galen zugeschriebene Schrift Πρὸς Γαῦρον περὶ τοῦ πῶς ἐμψυχοῦται τὰ ἔμβρυα.* Phil. und hist. Abhandlung. der könig. Akadem. der Wiss. zu Berlin, I, 1895.

Porphyry, *Sentences* = E. Lamberz, ed. *Porphyrii sententiae ad intelligibilia ducentes.* Leipzig, 1975.

Proklos, *Commentary on Plato's* Alcibiades = L. G. Westerink, ed. *Proclus Diadochus. Commentary on the First* Alcibiades *of Plato.* Amsterdam, 1954.

——, *Commentary on Plato's* Cratylus = G. Pasquali, ed. *In Platonis Cratylum commentaria.* Leipzig, 1908.

——, *Commentary on Plato's* Parmenides = V. Cousin, ed. *Procli philosophi Platonici opera inedita,* 617–1244. Paris, 1864; repr. Hildesheim, 1961 and 2002.

——, *Commentary on Plato's* Timaeus = E. Diehl, ed. *Procli Diadochi In Platonis Timaeum commentaria.* Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. Leipzig, 1903–1906; repr. Amsterdam, 1965.

——, *Elements of Theology* = E. R. Dodds, ed. *Proclus. The Elements of Theology.* Oxford, 1963.

——, *Platonic Theology* = D. Saffrey and L. G. Westerink, eds. *Théologie platonicienne.* 5 vols. Paris, 1968–1987.

Proklos of Constantinople, *Homilies* = N. Constas, ed. *Proclus of Constantinople and the Cult of the Virgin in Late Antiquity.* Leiden, 2003.

Psellos, *De omnifaria doctrina* = L. G. Westerink, ed. *Michael Psellus. De omnifaria doctrina.* Nijmegen, 1948.

——. *Opusculum* 43 = P. Gautier, ed. *Michaelis Pselli theologica,* vol. 1:162–65. Leipzig, 1989.

——. *Philosophica minora* = ed. J. Duffy and D. J. O'Meara, eds. *Philosophica minora.* Leipzig, 1989.

Suetonius, *Concerning Greek Children* = J. Taillardat, ed. *Suétone. Περὶ Βλασφημιῶν. Περὶ παιδιῶν.* Paris, 1967.

Theophanes of Nicaea, *On the Light of Thabor* = G. Zacharopoulos, ed. *Theophanes of Nicaea. Life and Writings*, 121–283. Thessaloniki, 2003.

Theophrastos, *On the Teachings of the Physicists* = H. Diels, *Doxographi Graeci*, 475–95. Berlin, 1879.

Vita = Bronwen Neil and Pauline Allen, eds. *The Life of Maximus the Confessor, Recension* 3. Strathfield, N.S.W., 2003.

Secondary Literature

Balthasar, Hans Urs von, *Cosmic Liturgy: The Universe According to Maximos the Confessor*, trans. B. Daley. San Francisco, Calif., 2003.

Barnes, Jonathan. *Porphyry, Introduction*. Oxford, 2003.

Bathrellos, Demetrios. *The Byzantine Christ: Person, Nature and Will in the Christology of St. Maximos the Confessor*. Oxford, 2004.

Bradshaw, David. *Aristotle East and West. Metaphysics and the Division of Christendom*. Cambridge, 2004.

Brunschwig, Jacques. "Remarks on the Stoic Theory of the Proper Noun," in id., *Papers in Hellenistic Philosophy*, 39–56. Cambridge, 1994.

Constas, Nicholas. "St. Maximus the Confessor: The Reception of His Thought in East and West." In *Knowing the Purpose of Creation through the Resurrection*. Proceedings of the Symposium on St. Maximus the Confessor. Belgrade, October 18–21, 2012, edited by Bishop Maxim Vasiljević, 25–53. Alhambra, 2013.

Daley, Brian. *Gregory of Nazianzus*. London, 2006.

Dillon, John. *The Middle Platonists*. Ithaca, N.Y., 1977.

Driscoll, Jeremy. *The Mind's Long Journey to the Holy Trinity: The* Ad Monachos *of Evagrios*. Collegeville, Minn., 1993.

Gersh, Stephen. *From Iamblichus to Eriugena*. Leiden, 1978.

———. *ΚΙΝΗΣΙΣ ΑΚΙΝΗΤΟΣ. A Study of Spiritual Motion in the Philosophy of Proclus*. Leiden, 1973.

Guilland, Rodolphe G. *Recherches sur les institutions byzantines*, vol. 2. Berlin, 1967.

Janssens, Bart. "Does the Combination of Maximus' *Ambigua ad Thomam* and *Ambigua ad Iohannem* Go Back to the Confessor Himself?" *Sacris Erudiri* 42 (2003): 281–86.

Jeanlin, F. "Les prières du purification du quarantième jour après la nais-

sance de l'enfant." In *Liturgie et Anthropologie*, edited by A. M. Triacca and A. Pistoia, 163–75. Rome, 1990.

Lackner, Wolfgang. *Studien zur philosophischen Schultradition und zu den Nemesioszitaten bei Maximos dem Bekenner* (Inauguraldissertation). Graz, 1962.

Lozza, Giuseppe. *Cosma di Gerusalemme. Commentario ai carmi di Gregorio Nazianzeno*. Naples, 2000.

Nikolaou, Theodore. "Zur Identität der *makarios geron* in der Mystagogia von Maximos dem Bekenner." *Orientalia Christiana Periodica* 49 (1983): 407–18.

Noret, Jean. "Grégoire de Nazianze, l'auteur le plus cité, après la Bible, dans la littérature ecclésiastique byzantine." In *II. Symposium Nazianzenum, Louvain-la-Neuve, 25–28 août 1981*, edited by J. Mossay, 259–66. Paderborn, 1983.

Norris, Frederick W. *Faith Gives Fullness to Reasoning. The Five Theological Orations of Gregory Nazianzen*. Leiden, 1991.

O'Meara, Dominic J. *Pythagoras Revived. Mathematics and Philosophy in Late Antiquity*. Oxford, 1989.

Plass, Paul C. "'Moving Rest' in Maximus the Confessor." *Classica et Mediaevalia* 35 (1984): 177–90.

Rist, John. "The Indefinite Dyad and Intelligible Matter in Plotinus." *Classical Quarterly* 12 (1962): 99–107.

Roueché, Mossman. "Byzantine Philosophical Texts of the Seventh Century." *Jahrbuch der Österreichischen Byzantinistik* 23 (1974): 61–76 [= *Commentary on Porphyry's* Isagoge *and Aristotle's* Categories, ascribed to Maximos].

Sheppard, Anne D. R. "Monad and Dyad as Cosmic Principles in Syrianus." In *Soul and the Structure of Being in Late Neoplatonism: Syrianus, Proclus, and Simplicius*, edited by H. J. Blumenthal and Antony C. Lloyd, 1–14. Liverpool, 1982.

Sherwood, Polycarp. *An Annotated Date-List of the Works of Maximus the Confessor*. Studia Anselmiana 30. Rome, 1952.

———. *The Earlier Ambigua of St. Maximus the Confessor and his Refutation of Origenism*. Studia Anselmiana 36. Rome, 1955.

Sorabji, Richard, ed. *Aristotle Transformed: The Ancient Commentators and Their Influence*. Ithaca, N.Y., 1990.

——, ed. *The Philosophy of the Commentators 200–600 AD. A Sourcebook.* 3 vols. Ithaca, N.Y., 2005.
Stählin, O. "Fragmente ungewisser Herkunft." In id., *Clemens Alexandrinus* 3, GCS 17, 224–30. Leipzig, 1909.
Thunberg, Lars. *Microcosm and Mediator: The Theological Anthropology of Maximos the Confessor.* Acta Seminarii Neotestamentici Upsaliensis, no. 25. Lund, 1965; 2nd ed. Chicago, Ill., 1995.
Vaggione, Richard P. *Eunomius: The Extant Works.* Oxford, 1987.
Verrycken, Koenraad. "The Metaphysics of Ammonius son of Hermias." In *Aristotle Transformed,* edited by Richard Sorabji, 199–231. Ithaca, N.Y., 1990.

Index

Capitalized Roman numerals represent volume numbers. Ambiguum and paragraph numbers followed by *n* and a number refer to the notes to the translations (e.g., 10.54 n40, refers to note 40 of Ambiguum 10 in the Notes to the Translation).